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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

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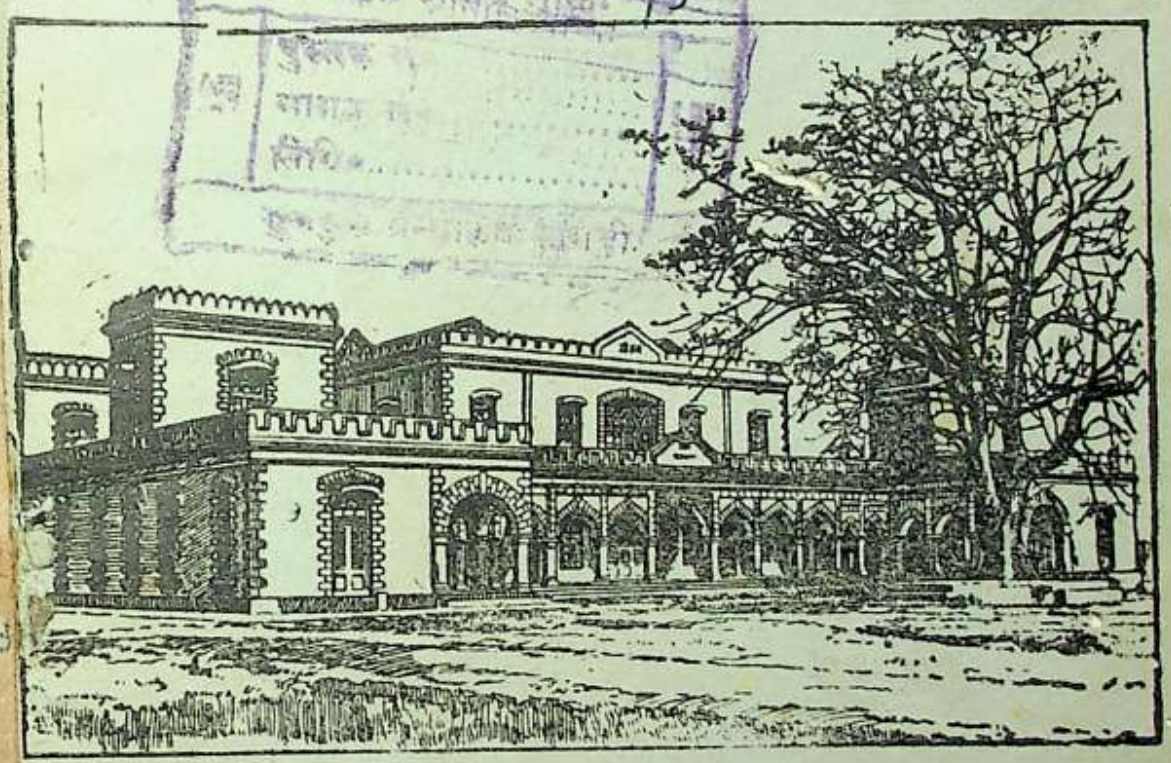

We commend this Magazine which is to be conducted "on broad and catholic lines and in a f absolute independence and fearless regard for truth," to the notice of all who are interested y in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.* As a rule its articles afford interesting reading and its contributors are men who may o be heard.—*The Hindustan Review.*

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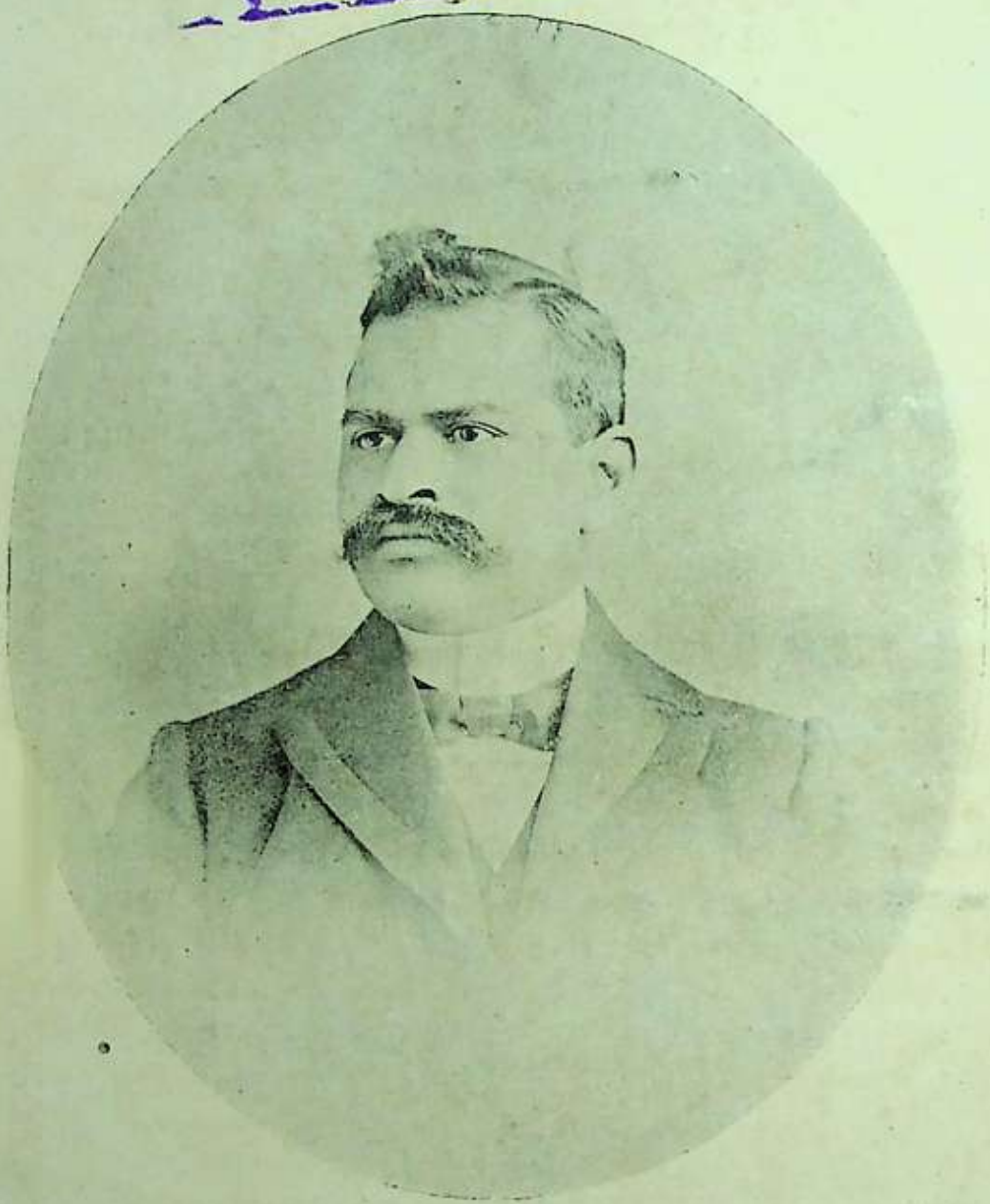

The Late Dr. Chiranjiva Bharadavaja.

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NOTES.

The "Englishman" as Champion of the Gurukula. God save us from our friends!

The *Englishman* and papers of that ilk are opposed to all healthy forces of progress in the country. It is an organ of re-action, bureaucratic prestige, racial dominance and what not. It has always stood up for special privileges, for the heaven-born service and for the "tiger qualities" of the British "Lion." Its attitude towards the sons of the soil has been one of studied arrogance, bluff and swagger. The Arya Samaj is the most democratic church in the world. It is opposed and has always been opposed to all shams, humbugs and monopolies. No wonder, then, that it has seldom been *persona grata* with the *Englishman* and the party it represents. L. Lajpat Rai got Rs. 1,500 damages from this organ of Jingo Imperialism for its having indulged in the false and malicious insinuation that he had been tampering with the loyalty of Indian troops. Such are the antecedents of the *Englishman*. Now when a paper with a history like that assumes the *role* of a diplomat and puts on an air of suavity which makes it feel uncomfortable, there is sure to be bungling somewhere. In a recent issue the *Englishman tries* to write sympathetically on the Gurukula System of Education. After indulging in the pleasant task of philosophising, the writer traces the progressive degeneracy of Indian Thought from the earliest times, calls the Vedas "pure and inspiring, and their teachings pure and beneficial" and then refers to left-handed *tantric* practices which are based upon deliberate misinterpretations of Vedic texts. If this redoubtable champion of Anglo-India had rested content with these vague generalities and

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truisms known to every tyro and scholist in the history of Indian religions, we would not have felt the necessity of wasting paper and ink in noticing such lucubrations. But this is only the sugar coating of the bitter pill. As the writer builds up his article, the sinister purpose which vivifies and informs these platitudes and rhapsodies reveals itself to watchful and vigilant observation. He proceeds to observe that political conspirators have received their cue from these perverted *tantric* practices. "They believe" we are told "that the only means of obtaining *Nirvana* is to follow the bent implanted by nature." "Obviously," the writer goes on to say, "here is a doctrine which is capable of working the greatest harm upon young minds when introduced to it. Recent conspiracy cases have shown that many of the conspirators believed that their wickedness had the sanction of religion, and that hymns, invocations, and religious exercises were a set part of their training. Obviously, here, we have reached a feature of the kind of education possible in an *asrama*, which calls for the attention of the government." What is the writer driving at? Is he pleading for fresh repressive legislation? But no! that cannot be. The Government is armed under the present laws with sufficient authority to suppress all associations and institutions which, whether professedly or under the cloak of religion, aim at the subversion of lawful authority or the propagation of sedition. It has already suppressed many Samitis and Vidyalyas, and although there was another side to the question—specially in the case of the *Samarth Vidyalya*—nobody has disputed its right to take such drastic measures in defence of its own existence. The reader is nonplussed and finds it hard to premise what follows in the note. Indeed it is a hopeless task to trace to its logical consequences the argument of the writer. The whole argument is a mere feint to hide the covert and wicked suggestion which comes out at the end. The sting of the scorpion is

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in the tail and the cat at last comes out of the bag. Says the writer with a charming air of *naivette*. "*The Hardwar Gurukula and the Bolpur experiments are, of course, beyond criticism. So probably are the majority of the Asrams*, of which the tutors are *devout* and *responsible* persons. One could mention others, however, of which district magistrates are rightly suspicious, and the question arises whether it would not be a sane and wise thing if the Government were to take some steps to see that they were subjected to some kind of supervision. *We think the Hardwar people and the others would be only too pleased to subject themselves to an official scrutiny from time to time* in order that the Government might not have to make distinctions in *a general rule that all academics of any kind for the young should be licensed and controlled.*" It is sheer waste of time and breath to argue seriously with a person who can write such criminal trash. The "devout" and the "responsible" who control institutions that are beyond criticism must be subjected to undeserved and unmerited indignities under which they may smart ever after in order to spare the feelings of wicked people who pervert the sacred and holy ordinances of religion to unholy purposes and poison the springs of inspiration by corrupting the minds of the young. If the principle advocated by the *Englishman* is sound, the Government may one day bind down the writer of the note, who is presumably a law-abiding citizen, to keep the peace for two years in order to spare the feelings of *Kabulis*, *Ghazis* and political dacoits. Why not issue an order that the members of the Imperial Anglo-Indian Defence Association, though a body of good and loyal men, should be subjected to official scrutiny and be required to report themselves to the police every evening, so that the Government might not be required to make distinctions and wound the susceptibilities of the criminal tribes. The Government can only subject institutions like the Gurukula to espionage. It cannot excercise

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supervision. You cannot supervise what you have no faith in. The Government stands committed to the educational policy enunciated by Macaulay who honestly believed that the entire Shastric lore did not even contain so much sense as did the Aesop's Fables. In the Government scheme *shastric* studies have no place. In the Gurukula they are all in all. Now scrutiny where supervision is out of the question involves suspicion and becomes intolerable if the victims are "beyond suspicion" and feel rightly that they are suffering not for their sins but for their virtues—they must be suspected because they are beyond suspicion and have professional critics, debarred from the very nature of their office from offering constructive criticism, placed over their heads because they are "beyond criticism."

We hold that the writer of the note in question is either hopelessly Aryaphobist and therefore a mischief-mongering busybody or a hopelessly short-sighted enthusiast absolutely devoid of commonsense. We mean that either he is too obtuse to realise the tragic consequences of the step he advocates or he deliberately desires to produce these results in order to sow bad blood between the rulers and the ruled. Let us trace the consequences in case an order is issued that the Gurukula should be subjected to official espionage. It is with great difficulty that good relations have been established between the Arya Samaj and the Government. The turbulent section which the leaders felt was getting out of hand because of the persecutions of petty officials is now well in hand. As soon as this order is issued, there will be a terrible sensation. The leaders will find themselves deserted and their influence vanishing. They have been assuring the people that the clouds of suspicion have now rolled away and the Arya Samaj may well pursue its beneficent propaganda unhampered and unmolested. On the top of their assurances will, *ex hypothesi*, come this bolt from the blue

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and shatter to splinters the edifice built by the leaders. A cry will be raised that the Arya Samaj will not and ought not to submit without protest to this order so long as the teaching of the Koran in the mosques, of Budhism by Pongis in monasteries and of the Bible in Sunday Schools is not similarly controlled. Will the Government take this extreme step of rousing suspicions of departing from the wise policy of religious neutrality and raise devils which it will find hard to exorcise and lay? The love that the *Englishman* has suddenly developed for the Gurukula is alarming and ought to set us all thinking. It is a move to capture the Indian Government. The "*Englishman*" knows that downright denunciation of the Gurukula will only alienate Lord Hardinge's government. Hence the policy of artful praise and subtle purposeful flattery. The Arya Samaj leaders and Gurukula authorities have not been taken in and we have no fear that Lord Hardinge's Government will be caught in the snare. Of course there is no cause for fear and ominous forebodings. Nobody takes the *Englishman* seriously. It never was, and we hope in the interests of peaceful Government never will be. the mouth—piece of first-rate British statesmanship. We have written this note only with a view to exhibit to the popular gaze the freaks and antics of low class Anglo-Indian journals which are paraded as feats of diplomacy.

Tricycles in Ancient India.

The moderns cannot boast of spiritual progress or philosophical or metaphysical advance. They cannot claim that in these spheres of activity they are ahead of the ancients. Plato and Socrates, the authors of the Upanishads and the Gita, Gautam, Kanad, Kapila and Shankara still exercise dominion over the intellects and hearts of the mightiest modern thinkers. The protagonists of the theory of eternal progress claim, however, that in the

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matter of the comforts and conveniences of life and what is called material advancement, they are far ahead of the ancients. The pyramids of Egypt are still the wonder and despair of the modern engineer. The following description thereof taken from Dr. Alfred Russel Wallace's "Environment and Moral Progress" will surely repay perusal :—

"When we remember that the Great Pyramid covers 13½ acres of ground, that it is truly square and on a truly horizontal base, that each side is accurately directed to a point of the compass, that the angle of its slope is such that the area of each of the four triangular faces is equal to that of a square whose sides are equal to the height of the pyramid ; and, further, that the slope of the long descending tunnel is precisely such as to point accurately to the pole star of the epoch at the lowest part of its circuit round the true pole, and, lastly, that all this coul d only be done, as accurately as it has been done, by the system of subterranean tunnels and galleries that actually exists, while almost all the details of their canstruction are shown to be adapted for astronomical observations of the nature required the conclusion becomes irresistible that they were designed and used for such observations, and that by no other means could the same amount of accuracy have been attained.....

.....

.....The greater majority of educated persons hold the opinion that our wonderful discoveries and inventions in every department of art and science prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all the ages ; and it is quite possible, and even probable, that the earliest steps taken in the accumulation of this vast mental treasury required even more thought and a higher intellectual power than any of those taken in our own era."

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Some time back it was discovered that football was a game devised by the Chinese It is a well-known historical fact that the ancient Aryans knew the use of gun powder and cannon, electricity and aeronautics. The excavations at Bhita near Allahabad have now brought to light among other finds several specimens of toy tricycles of baked clay. Dr. Vogel remarks upon this find :—"It is from such a humble object that one of the most famous plays of ancient Indian literature the 'Michhaklika' or the 'Little Clay-cart' received its title. Apart from this both tradition and folklore credit the ancient Indians with a knowledge of the mechanism of bicycles and tricycles."

The Curse of Modern Civilization.

Modern civilization is like an inverted pyramid. A majestic superstructure has been raised on the slender basis of individual or at best communal selfishness—not on that of high moral and ethical principles. The colour prejudice is a symptom of this disease which is eating into the vitals of the social organism. The lynching of red Indians in America, the attempted exclusion of Indian students from Colleges in the United Kingdom and the Congo atrocities all point to the same fact. Here is the testimony of the Bishop of Pretoria in support of the same regrettable and deplorable state of affairs which, if not ended, will seal the dooms of what is called "occidental civilization."

The following report of the Bishop's speech is taken from the *Suffragette*:—

'There is a need to establish in South Africa a greater sense of chivalry towards woman,' he said. 'We want to create public opinion, too, on the subject of the relationship of white men to black women. In the Transvaal, and unfortunately, in other parts of South Africa, there is

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really a greater white peril to-day than there is a black. When I come across cases where white men have taken black women to be their mistresses, and when I see the black blood of their male relatives boiling, I wonder whether the brother or father of such a woman may not be working in Johannesburg in close proximity to white women, with revenge in his heart."

The Sacred Heart School at Lahore and the Threatened Conversion of Hindu Girls to Christianity.

Hindu Lahore has been stirred to its depths by the news that some Hindu girls that were studying in the Sacred Heart School—a Boarding School for girls under European Roman Catholic management—have informed their parents that they desire to embrace Christianity. The parents are turning round upon the Sisters of the School and are repeating *ad nauseam* that the Sisters have been guilty of breach of faith. The Sisters, it is alleged, gave an undertaking that the regular teaching of Christianity would not form part of the curriculum. The Sisters say that they have in every way fulfilled the undertaking andit is Christian life rather than Christian teaching which has turned the hearts of the girls Christward. To us the whole incident is not without a humour all its own. Are the unfortunate parents of the girls —some of them religious leaders—really so simple-minded that they actually believed that the Sisters of the Order of the Sacred Heart, an Order founded by a Jesuit and the Sisters whereof are pledged brides of Lord Jesus Christ, had travelled all the way from Europe at considerable self-sacrifice—all the Sisters of this order are highly connected and almost all are of aristocratic birth—for no deeper purpose than that of teaching the daughters of English

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educated Indians to forget their mother-tongue and to speak English fluently? The Sisters are right. They lay greater emphasis on preaching by example than on direct teaching. They did not give an undertaking to de-Christianise the essentially Christian atmosphere of their institution—how could they promise that unless they also promised to be completely metamorphosed?—and it is the atmosphere which converts slowly but surely. The parents ought to have foreseen this result. And why should they now raise a hue and cry? Why should people continue to be Hindus if the classical language of the Hindus is not worth studying, if Hindi is no good and if girls can become truly educated not only by reading subjects which train the intellect and broaden the mind—for these can be more efficiently taught in Hindi—but by renouncing their mother-tongue and by being completely de-Hinduised and anglicised. The Hindu Religion has a proper setting of its own. It can not flourish in a Christian atmosphere just as Christianity cannot flourish in an Aryan atmosphere such as is to be found in the Gurukula and the Rishikula. Little boys and girls are simple-minded, impressionable and unsophisticated. They cannot understand political reasons for continuing in a faith. When Hindu girls hear Hindu institutions, Hindu *sanskaras*, Hindu classical language and Hindu Thought ridiculed all around them both by example and precept and to crown all, when they find that even their parents are, to all appearance so little attached to Hindu surroundings that they deliberately remove them to a Christian atmosphere, we do not wonder that their simple hearts rebel against a life of hypocrisy and they prefer to be believing Christians rather than unbelieving and sceptical and scoffing Hindus. When, therefore, the psychology of the whole deplorable incident is properly grasped, one wonders not at the conversion of the girls but at the continuance of many anglicised people in the Hindu fold.

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None who values a superficial coating and polish of foreign manners above vital problems of hereafter and nationality has any business to blame those who sincerely believe in a mission and rejoice at the success which attends their efforts to push it forward. We fully associate ourselves with the following remarks of our bright and excellent contemporary the *Commonweal* of Madras:—

"Two ideas take prominence as we think over this sad incident: (1) Lack of right spiritual and religious education in Indian homes which starve and atrophy the higher nature of young Indians of both sexes; (2) the criminal negligence of Indian fathers who are so short-sighted as to make use of missionary institutions which all right-minded Indians should altogether boycott. No religious Hindu, whatever his professions of orthodoxy, can be counted righteous if he does not actively share in the spiritual aspirations of the younger generations; no sane father, whatever his pretence at helping, can be looked upon as a patriot if he does not participate in the active propaganda of establishing and strengthening National Institutions. The Hindu College at Benares, the Muhammadan College at Aligarh, the Pachaiyappa College at Madras and many others of different grades and manifesting varied capacities, can answer to a certain extent our requirements, but still more are needed and Indians should help to bring them speedily into existence. Proselytism, conducted on the basis of bribery, among the lowest classes by unscrupulous missionaries, is undesirable, but any effort to tamper with the children of educated Indians should not be tolerated. We are of opinion that the missionary's presence in India is detrimental to national progress, but we cannot rightly put the whole blame on his shoulders when Indian parents commit the blunder of sending their children to missionary schools."

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THE VEDIC MAGAZINE.

The *Vedic Magazine* now enters upon the 8th year of its existence. Last year we made every effort to improve the literary quality and get-up of the Magazine. The number of subscribers has also gone up, but increase in that direction has not been commensurate with the improvements made all around. May we hope that our constituents will do their, very best this time? We propose to increase the number of pages by twenty and raise the annual subscription to 5 Rs. We are sure our readers will not grudge this slight increase, considering that it will be possible to introduce new permanent features if the editor has at his disposal another 20 pages. We should, however, like to ascertain the wishes of our subscribers before introducing this change. Any other suggestions from our constituents with regard to the improvement of the Magazine will be most welcome.

A Self-complaisant Public Personage.

This is the fitting characterisation of Mr. Mohammad Ali, M. A., Editor of the "*Comrade*," Delhi, who has for some time past loomed large in the public view. He has not let the grass grow under his feet and has been thrusting his services to the muslim community in season and out of season upon the public notice. It is a pity that a man of such exceptional talents, as he believes himself to be, should be under the necessity of being his own trumpeteer. Mr. Mohammad Ali is nothing but original specially in the choice of devices to attract public notice. We have heard of an eccentric person who deliberately jostled against distinguished persons walking in the street and then begging their pardon introduced himself to them. He could claim a very large number of acquaintances who had been secured by the adoption of the comic method described above. Mr. Mohammad Ali's case is similar. He

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was first shoved into limelight when he began to rail against the venerable Nawab Vikar-ul-Mulk, who is held in great esteem by Indians of all creeds and shades of opinion. He had the—shall we say impudence—to suggest—though not in so many words—that the undoubted leader of the Muslim community, who had grown grey in the service of Islam, had with age grown soft-headed, his tissues had degenerated and his memory was not to be trusted—all this simply because the Nawab Sahib with perfect politeness disowned a wrong statement which Mr. Mohammad Ali had been kind and gracious enough to father upon him. Mr. Mohammad Ali, then, leapt into fame and notoriety as a foeman worthy of the distinguished Mulsim leader's steel. The Cawnpur Mosque Imbroglio gave him the chance he had for long looked for. The Matwalis had almost agreed to the proposals of the District Board. Mr. Mohammad Ali and a few other agitators fanned the flame of fanaticism and this gentleman, with his Oxford degree, expected us to believe that he thought the mode of disposition of the bricks of a lavatory attached to a mosque was really a vital question for the hereafter of a devout Muslim worshipper. This gave him an opportunity to go to England with a view to enlighten the benighted British public with regard to the grievances of Indian Moslems. But the British public was too pre-occupied with its own affairs or perhaps too stupid to realize that it had a capital opportunity to get enlightened and that if it did not appreciate the importance of the visitor, somebody would have to suffer for its sins. Poor Amir Ali was the scapegoat selected. It would have been grossly unfair to expect Mr. Mohammad Ali to hide his light under a bushel—he had not travelled all the way from India at considerable expense and crossed the black waters to perform an act of self-effacement and self-immolation. The situation was apparently hopeless, but Mr. Mohammad Ali's resourcefulness had never failed him before and did not fail him on this

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momentous occasion. He wrote a letter to Mr. Amir Ali in which he offered to honour the only Indian Privy Councillor with the kind acceptance of his hospitality. There was only one condition attached to this generous and gracious offer—the dinner was to be a public one. Mr. Amir Ali hesitated for a moment. The honour was too great. He was not sure that he could shoulder the burden and carry it with a light heart. He was bullied and threatened—a fitting punishment for one who declined an honour offered unasked. Mr. Amir Ali resigned the Presidentship of the London Branch. There was a terrible uproar. He who had been formerly hailed as a benefactor of the Islamic world was now denounced as a greedy nobody who wanted to make money out of his public activities. All his weaknesses and foibles—past, present and future, real and imaginary, existent and non-existent—were hunted up or pictured, pushed into prominence or brought into being. After furthering Muslim interests in the land of our rulers by scoring a signal victory over Mr. Amir Ali, Mr. Mohammad Ali returned triumphantly to the motherland with the laurels still unfaded. For a time he satisfied his sense of self-importance by printing glowing accounts of the receptions, at homes, and *fetes* that he had been treated to by the grateful Indian Mussalmans. When the subject had been drained to its dregs and exploited fully, Mr. Mohammad Ali's thirst for glory was once again unquenchable and the longing to conquer fresh fields and pastures new again possessed him. The Muslim leaders had all been pulled down from their pedestal with the exception of the Aga Khan—and why the Aga Khan in spite of his rank infidelity and blasphemy in claiming divine honours is immune from the attacks of the *Comrade* is a pertinent question. The Government could apply the Press Act if it was attacked virulently. Mr. Mohammad Ali was in sore straits. Fortune favoured him once more. Mahatama Munshi Ram had forwarded

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some revolutionary leaflets which the professors of the Gurukula had received to Sir James Meston. The leaflets were produced by the Prosecution in the Delhi Conspiracy Case and the forwarding letter of Mahatmaji was read out in open Court. In the letter Mahatmaji had incidentally mentioned the fact that the writer of the leaflet had appealed to the Ghazi spirit. Mahatmaji did not state it as his opinion that the writer was a Mohammaden—how could he for he knew full well that anarchists always appealed to the lower passions of humanity and to fanaticism and therefore the anarchist, whatever the faith in which he was born, would naturally appeal to the spirit of degenerate Ghazism which cried loudly for the blood of the infidels. But Mr. Mohammad Ali never pauses to think or to argue logically and dispassionately, for if he were to do so, the edge of his invective would be dulled in most cases—dispassianate thought cannot be clothed in language incandescent with the fire of ill-governed passion and ill-controlled wrath. In the *Comrade* for May 9th Mahatmaji comes in for his share of foul abuse and irreverent insulting epithets and expletives. " Impudent," " wicked," " busybody" " narrow-minded bigot whose heart is shackled with sectarian hate " are some of the choice and sweet expressions used by Mr. Mohammad Ali in respect of a man who has spent the best part of his life in the service of the notherland and whom all genuine Muslims admire and respect. Surely he must have been possessed with the demon of the degenerate Ghazism of modern Islam, which is a caricature of the magnificient Islam of the mighty prophet, when he wrote this. But nothing better can perhaps be expected of a person who can charge the saintly Nawab Vikar-ul-Mulk with imbecility.

But for once Mr. Mohammad Ali will find himself forsaken by his good fortune. Mahatmaji is resolved not to become the means of advertising Mr. Mohammad Ali. He will treat his vapourings with silent, dignified and compassionate contempt ? Poor disappointed Mr. Mohammad Ali ? We can well afford to shed a tear or two for him in his miserable plight.

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The Salient Features of the Vedic Dharma.

By Professor Sudhakar, M. A.

II

IN the preceding part of this paper I have tried to point out the most distinctive ethical features of the Vedic Dharma. Want of leisure and learning stood in my way to deal with them thoroughly in all their details. Before proceeding further to the metaphysical side of it, it looks but proper to summarise briefly what has been said and to face clearly the implications thereof. I had maintained (*i*) that the central idea of the Vedic Dharma is life—individual life in its entirety, its development in all directions, mental, moral and physical; (*ii*) that "life" in its essence is *activity* both practical in the sphere of society and theoretical in the sphere of intellect; (*iii*) that its finest and deepest expression is found in harmonizing the mutual claims of ज्ञान (knowledge), भक्ति (feeling) and कर्म (action); (*iv*) that its broad conception does in no way admit of any gulf or conflict between Science and Religion, for both sincerely attempt to find out reality; (*v*) that Dharma condemns Science only when it narrows itself down to sense-experience alone and that it equally condemns the prevailing religions which ignore or contemptuously treat the generalizations drawn by *Intellect* in the sphere of sense-experience; (*vi*) that it asks the Scientist to acquire the spiritual vision and treat reverentially the deeper truths of Religion, which he may not completely realize through the limited vision of his intellect, and at the same time it asks the religious people never to shirk making use of the *rationalized common sense* of which Scientists are exponents.

Let me now discuss at some length the implications of these conclusions The Vedic Dharma as its appeal is alike to the cultured mind and to the folk-mind, rejects Intolerance and the consequent resort to *Force* as the means to its

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propagation. It flourishes only where Peace reigns supreme and where wide diffusion of knowledge and wisdom has loosened the grips of bigotry, superstition and prejudice from the minds of people. So extensive is the want which Humanity feels of Religion that the ideal conduct which it prescribes is needed in every department of human activity. The spirit of Dharma gives consolation to the Scientist in his onward search after the laws of the physical phenomena of this world, it gives peace to the mind of a philosopher engaged in the still harder task of prescribing Ideals to mankind and solving the deeper problems of life and death to make men more serious than their Bread-and-Butter pursuits can make them, it inspires a politician. Sincerely fighting for his country's cause and eagerly striving to alleviate the miseries of his down-trodden brethren, it encourages the Educationist to persist in dispelling ignorance and bearing the torch of light calmly in every nook and corner filled with the darkness of ignorance. Much more so it purifies all secular institutions such as the workshop, the factory, the commercial and business centres where men and women would meet for ordinary daily transactions and enjoy "fair dealing and no fraud." Such is the motive-power of Dharma! The modern institutions are so hopelessly wanting in its spirit! The student of modern problems so strikingly prominent in these days cannot help observing the warring and jarring elements that obstruct the smooth working of social machinery in spite of all the scientific progress and modern discoveries that have annihilated *distance* and saved *Time*. Why is there so much restlessness, uneasiness and heart-burning? Why is modern civilisation quite helpless to give man *peace* amidst all the external splendour that it has produced? The answer to this query is found in ascertaining the *constituents* of a true civilisation. What are they? Does the presence of locomotive machinery, automobiles, and æroplanes alone constitute a civilisation? If so, crows, sparrows and birds must have a far

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better civilisation, for they can move and swim on earth and in air so freely and without much exertion. To me it seems that to make much of these external forms is to miss the very real source and centre of civilisation. External, superficial and artificial paraphernalia is not the real test of genuine culture. Whether we move slowly or quickly has nothing to do with *what we are*. It is the *Soul* that makes us civilized or uncivilized. It is the internal resources of the mind that make us happy and miserable, rich or poor. I am not in favour of discarding material progress, all that I urge is that this external progress looks but a *sham* if the deeper and profounder internal, spiritual powers lie dead and dormant. Life loses much of its charm if the soul does not shine through our various activities. The world loses much of its seriousness if human beings in it play their life-parts without being stirred internally. All satisfaction comes from "within" and therefore our "within" must be as real to us as our "without" if not more real. The Vedic Dharma opens to us the doors to internal, spiritual truths. It brings home to us the reality of *spirit* as distinct from *matter*. No other religion lays so much stress on "Contemplation and Meditation" as the real sources of inner satisfaction. No other religion prescribes to us a regular set of duties and means whereby to cultivate *spirit-consciousness* and insight. We are asked to acquire a spiritual vision. The relations between man and man, between man and woman, between king and subjects and between master and servant are all discussed on a *spiritual basis* in the Vedic Dharma. Swami Dayanand, the great exponent of the Vedic Dharma, has discussed them clearly in his *Satyarath Parkash*. The student of the Aryan (Hindoo) scriptures cannot help remarking that even the secular problems have all a spiritual background and on this background their solution becomes very easy and happy for they are neither marred, when looked in that way, by human selfishness nor vitiated by lower motives, which would have been certainly the

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result as we see now in the Western countries, if those problems had no spiritual basis. The swing of the pendulum of Western civilisation has been matter-ward all along, but it must sooner or later tend spirit-ward. It will be then that spiritual truths will be recognized by the Western people.

Certain people laugh at the mere mention of *spiritual truths*. They consider them *humbug*. They say "India has had enough of them." To them spirituality means something antagonistic to the active life of this world. Such souls are the reactionaries against the false Vedantic spirit that has hovered so long on the Indian soil and that has made India what it is now—poor, pitiable, slow, sluggish, unfit to run the race of life in "the struggle for existence," ready to be eliminated sooner or later. With these reactionary spirits I have active sympathy, for I too like them believe that *Maya* has been the hobby of Indian people and has made them inactive, inert organisms, mere temporary phases in space and time. But when I speak of spiritual truths, I mean no Vedantic *trash* at all. The Vedic Dharma preaches *activity*, pure *activity*, sincere *activity*. It is a Dharma of Life after all. Be scientists, be politicians, be economists, historians and philosophers, but let your *inwardness* of heart coincide with the *outwardness* of your actions. The essence of Dharma gets expression in *service*, warmed with the *emotion* of Love and purified by the zeal of *sacrifice*. The function of Dharma is to evolve best types of men marked distinctly by faith, hope and charity, actively engaged in removing the sorrows and sufferings of their fellow-beings. What I am keen to indicate is the softening, sobering, chastening and sweetening influence of Dharma without which our life would be dry as dust.

Now to the metaphysical side. All religions more or less have to deal with the metaphysical problems, for every religion has to say something as to the ultimate

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destiny of man on earth. Whence, why, where and similar enquiries have occupied the attention of both the metaphysician and the theologian of all times. The metaphysician approaches the problems from the standpoint of reason, while the theologian generally would approach them dogmatically basing his assertions on the net result given in his scriptures. Even Science, though ever condemning the attempts of a metaphysician to handle ultimate problems, comes now and then in the field to pronounce its own opinions about those very problems. Many religions speak out authoritatively on these ultimate questions, but they would refuse to allow anybody to try and test those answers by the touch-stone of Reason, either because they believe it antagonistic to Faith or because they consider it an unworthy judge, unfit to deliver a well-balanced judgment. But I have all along tried to maintain that Reason does not contradict the most fundamental truths of Dharma. The Vedic Dharma instead of discarding Reason presses it into its service and considers even an honest doubt in no way inimical to the true interests of religion. Honest doubt is much better than dishonest belief. Many of the so-called agnostics and atheists of this world were far more *dharmic in spirit* than many of the staunch adherents to Religions whom the "letter of the Law" appeals more than the spirit of it.

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Problem I.

Is ultimate Reality One or Many.

Every Religion has to face this problem. In Metaphysical terminology the problem can be stated in the form "Monism *versus* Pluralism." Vedic Theology is *frankly Pluralistic*, while nearly all other religions are dogmatically monistic. Monism is also represented by scientific materialism. The Vedic Dharma clearly asserts the variety and multiplicity of real beings as the primary facts of experience. "Selves" or Souls are many surrounded by material environment eternally real (in the form of Matter)

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and spiritual environment also eternally real (in the form of God as an Ideal). The sweet analogy of the tree on which two birds, *atma* and *parmatma* are perched up, beautifully illustrates the eternity of God, Matter and Soul. Being Pluralistic the Vedic Dharma stands solitary in the conflict of Religions, while all are arrayed against it, radically opposing it on this doctrine. But I believe if Religion is worth one's salt at all, it must be Pluralistic, otherwise no ethical, individual or personal claims can arise. If God is All and All is God, where are we? Admitting this, no question of merit, demerit, sorrow and suffering, virtue and vice, self and not self, here and there, now and then can claim our attention. All is pure One—Unity in essence—dull entity—blank Oneness—all differences unreal. Absolute One, said Hegel, as thus conceived is just *the night in which all cows are black.*

The religious interpretation of Monism is very peculiar. Mohammadanism and Christianity seem to believe in the creation of Universe out of Nothing. Whether "Nothing" spelled with the capital letter is itself something or purely the negative of existence abstractly conceived, is not very clear to understand. However it is mentioned in the Scriptures of these religions that after the Universe was created by the *fiat* of the Creator, *spirits* were also breathed into the bodies of human beings (Adam and Eve). Now *Selves* or *Souls* according to these religions have realities of their own *after* they are brought into existence. Their actions here, good and bad, shall all be counted, and after due allowance of Grace and Mercy is made, the evil spirits shall be confined into the Hell and the good ones into the Heaven and there they shall live for ever, to suffer eternal punishment or eternal happiness as the reward of their temporary good or bad behaviour on this earth. If one seriously thinks over this doctrine, one is quite at a loss to understand how on earth can religion be defended on these grounds. If we had no *individuality* before our earthly existence, how could we have claimed any individuality

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for ourselves on this earth. Our souls, if they are *divine sparks* of Divine Life as it is alleged, infused in us at a particular time in God-existence, then God alone is to be responsible for all the doings or misdoings of our earthly career. I wonder how without shutting the doors of Reason and intellegence can we ever reconcile ourselves to this doctrine. One thing more is also to be observed in this connection. Our earthly careers begin under variously differentiated and located atmospheres. our *starts* are different and the differences of these starts have much to do with the good or bad *finish* of our earthly career. These differences are pronounced by these religions either as absolutely unreal or seemingly real, which are all in the end made up by the law of compensation mysteriously working in the universe. Even in spite of the belief in this mysterious law many would hesitate to change their positions with those in misery, proving that the differences are real and not imaginary. These Monists, I mean Christians, Mohammadans and Brahmos, be it remembered to their credit, acknowledge differences, whether unreal or seemingly real, believing that the manifestation of universe is a life-event in the existence of the Ultimate One. To trace the *how* and *why* of that event does not occupy their attention. The extreme expression of monistic systems in the world is given by the *Vedanta*. I shall quote here from one of Swami Vivekanand's lectures in America. He is reported to have said " Where is there any more misery for him who sees this Oneness in the Uni erse, this Oneness of life, Oneness of everything.....This separation between man and man, man and woman, man and child, nation from nation, earth from moon, moon from sun, this separation between atom and atom is the cause really of all the misery, and *Vedanta* says, this separation *does not exist*, it is *not* real. It is merely apparent on the surface. In the heart of things there is *unity* still. If you go inside you find that *unity* between man and man, women and children, races and races, high and low, rich

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and poor, the gods and men, *all are one and animals too*, if you go deep enough, and he who has attained to that, *has no more delusion*.....He has traced the reality of everything unto the Lord.....He who is giving to every one *what he deserves*." I have cut short the quotation. Even in its brevity it gives us all what *Vedanta* is in its essence. The italicised words must set us athinking. It is difficult to find out net result of this quotation. However these points can be safely put forth as the essence of it, (*a*) shut your eyes to all differences, (*b*) deny all separation, (*c*) Logic or no Logic, reason or no reason, admit absolute Oneness and then you have solved the problem of the Universe. The words '*what he deserves*' are peculiar. On the monistic view how can the idea of deserving arise? And who is the rewarder and who the rewarded? I am sure this is cheap monism, which though quickly *obtained*, is no longer *retained* when the *Vedantic* fit is over and reality impinges us deeper than usual. Can you intelligently believe that there is no separation between man and woman, man and child, nation and nation, earth and moon, moon and sun? One might believe in this *supremely supernatural* doctrine on some astral planes, but on this earthly plane none except an insane man can ignore such visible, palpable and tangible distinctions, the ignoring of which would result in utter confusion of all earthly relations and scientific generalizations. However under the influence of the Vedantic doze of spiritual opium everything is possible.

Swami Dayanand by propounding the doctrine of Pluralism proved himself to be a radical *empiricist*, for he did not ignore the testimony of experience, nor did he vitiate his philosophy by the fallacies of extreme Idealism, which denies *Objectivity in toto*. With all his intellectualism and subtlety of reasoning he did not consider it derogatory to his philosophy to walk the high-road of plain common sense to meet truth that way.

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The problem of Plûralism is suggested to us by the diverse aspects of our own personal experience of this world. There are so many differences in the individual selves due to their inherent nature or acquirement, that to resolve them into *Oneness* in which all differences are hushed seems to be quite impossible. Science by tracing inter-connections between all things material, only proves matter as distinct from spirit. We conceive the universe as the abode, rather kingdom of spirits, all constituting a Democracy, co-operating in the life-interests of one another and all striving after Bliss. But we may ask, does the Vedic Dharma believe in no unity at all? Is the world for it a world of diversity and multiplicity for ever? The Vedic Dharma does believe in unity, a richer and fuller unity, a living, dynamic or constructive unity which believes in relations and seeks to harmonize them. Take the example of friends. They constitute a unity of reconciled interests. Wife and husband, though distinct entities in time and space, are yet One in the sweet bond of harmonized relations. Such unity, of course, is an ethical unity and is admitted by Pluralism and is sanctioned by a pluralistic religion. What religion cannot admit is either Mechanical unity which is the goal of Naturalism or pure rational unity which is the goal of Idealism.

Problem II.

Nature of Reality.

This problem can be stated in these words :—Is all that passes under the name of Reality, the result of fortuitous variation and natural selection or is there *purpose* ruling in the universe? On this point all the religions are one with the Vedic Dharma in holding that reality is through and through purposive. In fact all of them hold the *Teleological view* in place of the *Mechanical view* held by the physical and evolutionary sciences supported by the biological researches. Spencer would explain the universe to be the result of the random play of blind forces. The Mechanical

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theory of the universe is found quite insufficient to account for mental phenomena. The general definition of the term "evolution," as accepted now-a-days, very much favours the view of the presence of some order in the Universe than the view of its negation. *Evolution* is defined as an *orderly change and change in order*. We can understand Spencer's view point only if we suppose matter in the beginning to be in a state of disintegration and motion, but all homogeneous and unstable. A change towards heterogeneity took place and thus matter began to pass from an "Indefinite incoherent homogeneity to a definite, coherent heterogeneity." This was the evolution process. Herbert Spencer seems to be silent on the following most fundamental questions ;—(*i*) What is the cause of the primitive *nebulous* state of matter ? (*ii*) what is the source of the change towards heterogeneity ? (*iii*) How did t e integration of matter take place ? Herbert Spencer arbitrarily assumes the presence and persistence of *force*, but as to *whence* of it, he does not bother. Even admitting all that Spencer quietly assumes, his theory cannot satisfactorily explain the *order* and *adaptation* in the process of evolution except on the ground of *telcology* or supposing the existence of some *intelligence* directing and guiding the course of evolution. Nature is *active* but she is *directive* as well. Spencer was not satisfied merely with tracing the process of evolution in the domain of the physical world, he rather extended its sphere to all other departments, *i. e.* life, mind, society, government, industry, commerce, language, literature, science and art. While evolving mind, he would frankly endow the original glowing matter with the *potentiality* of what in the ultimate stages of growth is called *mind*, yet his treatment of *mind* is so purely *materialistic* and *mechanical*. The last unit of *consciousness*, and consequently the first is a *nervous shock*. Out of the integration of these *nervous shocks* results what is properly called *sensation*. More and more complex form of *sensation* is *mind*. But I wonder, what he means by

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his *nervous shock*. If it is anything, it is purely a *physical impulse*. It is itself not *sensation*. It is only an *occasion* on which we experience a *sensation*. Modern physiological psychology has clearly pointed out the difference between the *nervous impulse* and its corresponding *mental impulse* what we call *sensation*. Thus we find that *soul*, so dearly loved and cherished by theologians, is not after all earthly in its *nature* as certain scientists and materialists have tried to prove, neither this universe is blind in its operations, rather it is under the supervision of a *supreme mind* The conviction that our *souls* shall not be destroyed with our *bodies* has always been fruitful in many ways. It has inspired many with high hopes of a better future and nerved many a pessimist to renew the struggle of his life.

Problem III.

Ultimate Destiny of Cosmos and our Souls.

This enquiry is also closely allied with the preceding one. Here too Religion and Science exchange blows. What is the *end* of all this *drama* ? What is the consequence of all our striving and struggling—this feverish haste to achieve something–this hankering after something better and higher ? The solution of this problem, which Religion offers, is decidely superior to that given by Science. The *prospective view* which the Vedic Dharma holds before us is supremely encouraging and consoling. The mechanical view of the *Cosmos* which Evolutionary Science so proudly asserts as rational is found utterly wanting in this respect when we read the picture of the last state of the Universe, that it presents to us. Before Religion can have its say let me quote to you the words of Mr. Balfour in his book : " The Foundations of Belief " where he portrays the *Future* that Science looks up to. " The energies of our system will decay, the glory

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of the sun will be dimmed, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. *Man will go down into the pits and all his thoughts will perish.* The uneasy consciousness which in this obscure corner has for a brief space broken the contented silence of the Universe, will be at rest. Matter will know itself no longer. 'Imperishable monuments' and 'immortal deeds' death itself, and Love stronger than death, will be as if they had not been. Nor will anything that is, be better or worse for all that the labour, genius, devotion and suffering of man have striven through countless ages to effect. This is the Future that Science asks us to look up to. Our best cherished Ideals, our Hopes, our Life-interests—moral, spiritual and social, our precious sentiments, our bonds of love and sweet relations—all, all to be ruthlessly destroyed as if they were only airy bubbles to be smashed by the blowing wind. This is in fact the *essence* of all scientific Materialism. Religion is essentially hopeful of the *Future* of this cosmos, with its trust in the One living, Loving God—It loses nothing in the end, it gains everything perhaps much more, in the form of actual fellowship with God Himself. Vedic Dharma teaches us that we are eternal beings, working out our destinies on this Cosmos, struggling and striving to create Heaven on earth, where men and women shall enjoy the best fruits of lives peaceably lived and of actions honestly performed. Like other Religions it does not ask us to prepare ourselves for the Utopian Heaven situated some where in the airy regions, but it binds us to our duties on this earth and puts us on the way to *spiritual self-seeking*, to search after "the redeemed inward nature, the spotlessness from sin." Sweet heavenly Bliss in the sweet fellowship of the living presence of God and His Children is the goal that the Vedic Dharma leads us to.

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तेजोऽसि

1. Now what care I if none be there
To fondle me and for me care ?
Art *thou* not there dear God of Love
For ever in the skies above ?

---

2. I know Thou art ! I feel and see !
I see Thy wondrous majesty !
I care not who forsakes me now,
I have Thee here ! To Thee I bow

---

3. I creep into Thy very heart !
For am I not of Thee a part ?
Oh comfort me and hide me there—
For none beside Thee do I care !

---

4. Thou art the All, the Great the One,
Thou knowest every thing that's done !
Therefore with Thee I have no fear,
For none can harm if Thou art near.

---

5. Let thieves all my belongings steal !
And let me thirst and hunger feel !
Aye, let them e'en my life defame !
And let them smirch my honoured name !

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6. 'Tis only for a little while !
Thou'lt call me soon I know full well !
And then I'll never leave Thee more—
Then I'll forget my sufferings sore !

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7. For ages then upon Thy breast
I'll hide myself and in Thee rest !
I love Thee so ! I want to be
With Thee in all Eternity !

ELIZABETH ARNOLD.

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Hindu Literature and Life in Eastern India in Mussalman Times.

By Prof. Benoy Kumar Sarkar, M. A.

(I)

SECTION I.

The Pala-Chola Period of Indian History (9th—13th Centuries A. D.)

Recent researches of Indian scholars in the Mediæval History of Eastern and Southern India from archæological, linguistic, commercial and other standpoints have unearthed important facts of Bengal and Tamil antiquities which demand prominent recognition in the standard works on Indian Culture-history. The Palas and Cholas of mediæval India can no longer be treated as subordinate or petty princes[1] ruling over the "smaller kingdoms" in one of the so-called periods of disintegration which Indian history is said to repeat after every epoch of consolidation; but must be ranked as by no means inferior in prestige, titles, pretensions, influences, and achievement, to the famous Vasdhanas of the 7th century A. D., the Guptas of the 4th century A. D., and the Mauryas of the 4th—3rd century B. C. Dharmapala, the Buddhist Emperor of Eastern India, with his immediate predecessors and successors, as well as Rajendra Chola, the great Saiva monarch of the South, with his predecessors and successors, constitute two remarkable contemporary Imperial Families, which must have a place by the side of such renowned Indian Napoleons, Empire-builders and statesmen as Chandragupta Maurya, Asoka the "benevolent Cæsaro-papist," Chandragupta the Gupta, Samudragupta Vikramaditya, and Harshavardhana, who preceded them in solving the same problems of

1 Another oft-neglected period of Indian history—one of its so-called epochs of dissolution and decentralisation—is the Ardhra-Kushan age of Hindu national culture.

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administration, commerce, religion, and culture on the stage of Hindusthan. The Drama of Indian History should, therefore have its first Act closed not at the middle of the 7th Century[1] with the passing away of Vardhanas from Kanauj and Upper India, but really at the end of the 12th Century (1193) with the overthrow of the successors of the Palas in Eastern India by a Lieutenant of Muhammad Ghori, and about the beginning of the 14th Century (1310) with the overthrow of the successors of Cholas by a lieutenant of Alla-ud-din Khilji.

The Hindu Period of Indian History does not end with Harshavardhana (7th Century) and the subjugation by Mussalmans of certain Rajput States in Western India in the 10th and 11th centuries. For the social expansion, religious assimilation, commercial progress, and Imperial achievements which we are wont to associate with the brightest eras of Hindu national history, were going on in Eastern and Southern Hindusthan, free and unhampered as of yore, along the natural lines of progressive evolution, up till the 12th and 13th centuries, while the buffer-princes of Lahore, Delhi, Ajmere, Kanauj, Malwa and Gujrat were performing their duties as, by position, the gate-keepers of India against the inroads of aggressive Islam. The period of the mighty Palas and Cholas and their successors has witnessed the solutions of problems which are of paramount importance in Indian History, literature, fine arts, philosophy and religion ; because it was during this age that the ocean of Tantricism finally swallowed up in a common philosophy the divergent channels of Mahayana Buddhism and latter day Brahmanism, that Vaishnavism and Shaivaism, the corner stones of modern Hindu life received the official stamp, the parents of present day vernaculars were encouraged and protected, noble religious edifices were built, huge sea-like tanks were excavated, magnificent images were sculptured in bronze and stones,

1 See Vincent Smith's *Early History* (Second Edition), pp. 330-331.

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the navigation of the sea was pushed forward, commercial and cultural intercourse between the Southerners and Easterners was promoted, and India became really the school of Asia by supplying faith, literature, arts, and material necessaries to Nepal, Tibet, China, Japan, Java, Burma and other lands beyond the seas. This period does in fact carry forward and develop the impulses, aspirations and tendencies of Hindu national life testified to by the Chinese Master of Law in Harshvardhana's time.

The Palas and Cholas are really the spiritual successors of the great Empire-builder and Statesman of the 7th Century ; the epoch of their hegemony in Indian History is a brilliant sequel to the splendid epoch of Imperialism, religious toleration, maritime activity and social amalgamation which it had been the policy of the great Harsha to pioneer and direct. Their services to the making of Indian national culture deserve the same meed of homage, therefore, from future historians as those of Sri Harsha. And now that excavations, explorations, reading and interpretation of old vernacular manuscripts, copper-plate inscriptions, and numismatics, study of folk-lore, folk-songs, folk-arts, and village traditions, evidences of Sankrit literature, old sculptures and paintings call up before us a picture of political and religious life, commercial and social intercouse, art development, and literary progress no less definite and clear than what we have for any other period of Indian history, the necessity of looking upon the Pala-chola * period as the really last phase of Hindu India cannot be too strongly advocated.

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*See Maitra's 3 articles on " *The Stones of Vasendra*" in the Modern Review (1912-3), Aiyangar's *Ancient India*, based mainly on Tamil evidences, Mookerji's *History of Indian Shipping*, Vincent Smith's *History of Fine Art in India and Ceylon*, the Bengali publications of the *Vasendra Research Society* of Raj Shahi in books and the contributions of their scholars in Bengali Monthlies, specially " the Sahitya " and *Adyar Gambhira* or a history of the socio-religious festival in connection with the modren worship of Shiva in Bengal by Haridas Palit (of the District Council of National Education Malda).

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SECTION 2.

Aryavarta and Dakshinatya at the parting of ways.

We have seen in the first two papers that the age of Harshvardhana marks one of the first epochs in the making of modern Hinduism—its culture, cult and literature. The Pálachola period of Indian history briefly referred to in the previous section as the last phase of Independent Hindu India carries forward and accelerates the formative forces of the age of Harsha and thus represents the second stage in the history of a great evolution.

The advent of Islam in India, as one of the last waves of Islamisation that had overwhelmed Eastern and Western mankind during the three or four centuries from 600 to 900 A. D., closes the second epoch in the formation of Hindu civilisation, and initiates the third. Islam was looked upon in India by the people who encountered it for the first time, primarily, and for a long period, solely as an alien system of socio-religious faith and institutions. The character of Islam as a political power in India, as one of the rival claimants to the revenues of the land, was at first only subsidiary, or at any rate not felt as such till considerably after it became a settled fact. Even when the secular pretensions and political titles of the Mussalmans were firmly established in the consciousness of the people, they could not forget the new ideas and ideals of social life and thought and religious rites and ceremonies with which the proselytising creed of the camel-driver of Mecca was associated.

The people of Hindusthan did not invite Islam with warm feelings, nor did they allow it to settle down without great opposition. Northern India or Aryavarta, however, fell a more or less easy prey to the onrush of the foreign hordes, and by the middle of the 16th century the Great Moghal was firmly established as the paramount Sovereign.

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Dákshinatya or India South of the Vindhya ranges was not, however, the easy plain of the north and did not allow of any smooth sailing in the matter The Southerners presented their bulwarks against the alien faith and power in Vijayanagar and later in Mahárástra. Aryávarta has known of no considerable patrons of Sáyanácharya and Madhavácharya since the beginning of the 13th century, or of no powerful confederacy of the Hindus to measure their strength with the Moslem giant.

We are in fact at the parting of ways—Hindu culture and civilisation developing along two distinct channels in Northern and Southern India since the beginning of the 13th century. The third stage in the making of modern Hindu cult and literature witnesses the working of two separate formative forces. Southern Hinduism grows by *induction* to use a term of electrical science *i.e.* by opposing, and as the result of conscious movements against, the new cult and culture. Northern Hindu culture, on the other hand, grows by *conduction*, *i.e.* by receiving and assimilating and as the result of more or less conscious adaptation to, the new ideals of, if not the Pathans, but certainly the Great Moghuls:—and this in Fine arts, music, literature, social etiquette, religious institutions and what not.

The Hindu literature and life of a section of Northern India *e. g.* of Bengal since the thirteenth century bear out this development of Hinduism along lines different from that in the South—in being greatly Islamised. The Mahomedan elements in Hindu literature of this period have been slightly noticed by Mr. Deneschandra Sen in his History of Bengali Literature. Mr. Hari Das Palit's historical work on the socio-religious festival called *Gambhira* in connection with the worship of Shiva furnishes abundant proofs of the *re-approchement* of Hindus to Mussalmans in forms, ceremonies, rites, usage etc.

The following is a list of some Bengali works of social and religious character from which evidences have been

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adduced by Mr. Palit to prove the influence of Islam on Hindu-Buddhistic life and thought :—

A.—Ancient Bengali Mss. (recovered by the Malda National Council of Education).

CHANDA váula (Mss.)

The Chándí of Máníka Datta.

Civagadá Vandana—found in Dhánátatâ.

Cívagadâ Vandanâ—found in Rádhavagara.

Civagadá Vandaná—found in Kasinapura.

Sadâciva Vandaná—found in Kudmanâ Burdwan.

Cri Dharma Púja paddhati (Ms. by Rámanri. Pandit.)

Hymns to Dharma (Haridâsa Dharma Pandit).

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SECTION 3.

AGGRESSIVE ISLAM IN EASTERN INDIA.

These Bengali works afford ample evidence of the way in which the transition from neo-Buddhism of the age of Harsha into the Tantric Hinduism or Shaiva-cum-shaktaism of the subsequent ages, *i. e.*, the transformation of the worship of Adi Buddha, Dharma, Adya, Niranjana, Sunya, the Vaid and all other Divinities of the latter day Buddhistic pantheon to that of the ádyá (Goddess-Durgá,

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Kali, Mangala Chandi, Manasâ, &c.) and of Shiva, Adama, Maheswara, &c., was helped forward by the advent of the new faith of the conquering Pathans and Moghuls. We find traces of Islamisation or adaptation to the conditions of the Islam world in both the declining Buddhistic lore as well as the rising Hindu literature of the time. It was, in fact, an age of rapid assimilation, as we have remarked above—give and take of ideas; and every bit of socio-religious and literary picture of the day bears witness to all the three factors—Islam, Buddhism and Hinduism that made up the complex web of Indian life.

The Dharma Gayana songs and hymns, interspersed with Mahomedan idea, are a clear proof of the fact that after the consolidation of the Mahomedan kingdom the followers of Dharma were not allowed to offer their worship openly. The reasons also are not far to seek. First, the Mahomedans were dead enemies of idolatry; secondly, in the eye of both the Hindu religion under the absolute sway of Bráhmanas and the Hindus generally the Buddhists had sunk down to the rank and status of Domas (a very low-class people who generally earn their livelihood by making baskets and wicker-works); nay, they were even put to lots of troubles at every step in the way of the performance of their religious services. Thirdly, the majority of the landholders of the province of Ganda in Bengal were Hindus and hence, for fear of incurring the displeasure of the Bráhmánas, they could in no way encourage these festivities.

For these reasons the Dharma-worshippers could not offer their worships to Dharma in many parts of the country. They were, however, equal to the occasion. In the serious struggle for existence that had almost overwhelmed them, they resorted to many a trick at once to draw a veil upon their real creed and also to win over the Mahomedans to their side. Thus they held the festivities of Dharma by giving them the air of a debased form of

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Mahomedanism and also by vilifying right and left the gods of the Hindu Pantheon. Nay, they even succeeded in having it pronounced through the lips of Kazis and Khoukárs that these worships were really offered to Khodâ or the Paygambaras and were full of encomiums of the Mahomedans. The "Vara Jáváni" bristle with spite and jealousy against the Brahmana.

During Mahomedan supremacy there had been a time when the Hindus also could not openly profess the creed of their conscience. Then they also had to take recourse to various tricks to throw dust in the eyes of the Kázis. Thus they introduced the worship of 'Satya Pira' (a Mahomedan saint), which was only a pseudonym for their 'Náráyána.'

The Hindu zaminders in many places retained or gained supremacy during the Mahomedan rule and could then generally perform their religious ceremonies without being interrupted or molested. Hence the Gújana of Shiva, which had already charmed the Hindu minds of the time. was largely patronized by them and gradually became a more and more powerful institution.

Just as the Hindus invoke and worship Ganisaa and all the other gods and goddesses in connection with the worship of any particular god or goddess, the Dharma worshippers also following suit, began to offer worship to Ganesa and the other Hindu gods or goddesses in connection with the worship of Dharma. This was, however, only the varnished exterior of their worship and the interior being solely devoted to the service of "Niranjana identical with the Void." For we find that although they substituted Durga for Adya, and Hari or Visnu for Dharma, yet the essence of their meditation revealed itself through such phrases as "having neither body nor sound' and "Niranjaná identical with the Void." Again in worshipping Visnu they were not really guilty of serving two masters at the same time, for

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the Hindus had already accepted Buddha as an incarnation of Vishnu.

The Brahmanas, however, still looked upon this veiled Buddhism with an evil eye and violently hurled it down headlong, reducing, in the eye of society, the worshippers of Dharma to the status of Domas and Chandalas, who occupy the lowest rung of the Hindu social ladder. The effect of this will be understood to some extent by considering that even the composers of the songs and hymns of Dharma remained always painfully agitated by the fear that at some time or other they might be deemed fit for excommunication through the administration of social justice.

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Potestas Clavicum.

(THE POWER OF THE KEYS.)

(By Her Excellency Princess Mary Karadja).

"*The keys of St. Peter*" is a symbolical expression which is well-known to all Christians. These mysterious keys decorate the armorial bearings of the Pope.

Catholics generally imagine that they represent the supreme power granted unto St. Peter and his Successors by Jesus Christ.

It is naively presumed that these "Keys", symbolise the power to open or to close gates of Hell, of Purgatory, and of Heaven. This power is supposed to be absolute and arbitrary.

The Roman Church has always encouraged these notions and she has drawn from them three deductions of considerable importance :—

1st.—The posthumous state of the Soul is declared to depend not upon its intrinsic state of purity, but upon its relations with the Holy See.

2nd.—The Priest is placed as an Intermediary between God and the Sinner.

3rd.—The favour of this Intermediary *can* and *must* be acquired through more or less important monetary payments.

These conclusions have of course proved to be eminently profitable for Rome. The sale of so-called "Indulgences' filled in former times the coffers of the Church, and even in our days very large sums are raised through masses for the Dead.

Jesus Christ never claimed any payment for succouring God's erring children ! Is it admissible that He would

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have granted special powers to one of His Disciples in order to bestow a lucrative monopoly upon a long line of ecclesiastical dignitaries ?

Rome bases its proprietory rights upon two verses in the Scriptures (Matt. XIV 18. 19.)

"*And I say also unto thee, That thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it.*"

"*And I will give unto thee the keys of the Kingdom of Heaven : and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.*"

These words are certainly very energetical and conclusive. Were they really pronounced by Jesus Christ ? That is the point. It would be difficult to prove it after nearly two thousand years.

It has been demonstrated beyond the shadow of a doubt that various passages in Scripture have been interpolated, for they are not to be found in the most ancient Codexes. Their authenticity is consequently somewhat doubtful.

We do not, however, desire to base our arguments upon DOUBT. We will therefore not question the apostolicity of this passage ; we are willing to admit the possibility of the words really having been pronounced by Jesus Christ.

This proves simply that He deigned to grant special faculties unto S. Peter PERSONALLY. It proves in no way that these faculties were transmitted later on unto the Bishops of Rome, as a sort of entailed estate.

St. Peter is not the only person unto whom the Lord has deigned to entrust " the keys."

We read is Isaiah XXII. 22, that a similar favour was granted unto Eliakin, son of Hilkiah. It is written :—

"*And the keys of the house of David will I lay upon his shoulder : so he shall open, and none shall shut : and he shall shut, and none shall open.*"

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If the solemn charge transmitted unto S. Peter is hereditary, it is quite evident that the one received by Eliakin must be so too. The High Priest of the Jews is entitled to claim possession of the "Keys," just as well as the Pope. It would be utterly illogical to *recognise* the hereditary principle when it is a question of the Head of the Roman Church and to *deny* it when it is a question of the spiritual Chief of the Israelite community. If once we admit this hereditary principle their theoretical rights are *identical.*

Are we to admit it ?

That is the problem !

There is another passage in the Scriptures which enables us to elucidate this point.

It is written in Rev. III "*These things saith He that is Holy, He that is true, He that hath the key of David, He that openeth and no man shutteth ; and shutteth and no man openeth.*"

Who is this Being, who is declared to be "holy" and "true," and in possession of this colossal power ? His personality is described in Rev. I 12-16. St. John affirms that this marvellous Being appeared to him "*in the midst of seven candle-sticks, and that his eyes were as a flame of fire. His feet like unto fine brass, his voice as the sound of many waters. He hid in his right hand seven stars and out of his mouth went a sharp two-edged sword, and his countenance was as the Sun shining in its strength.*"

The Roman Church pronounces an anathema against those who affirm that there may be errors in Holy Scripture. The book of Revelation is part of the Bible. It is therefore impossible for Rome to contest the accuracy of this description, made by St. John himself.

Rome is obliged to admit that a true and correct description is given to us of the marvellous Being who detained the power of the keys "at the period when the Book of Revelation was written."

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The question now arises : *Can anybody reasonably maintain that this portrait in any way represents a Roman bishop ?* It would be temerary to assert it...

St. John—" inspired by God, who cannot make mistakes " affirms categorically that at this period the keys were in the possession of a Being who *was not* and *could not possibly be* the Successor of St. Peter !

The inestimable favour granted by OUR LORD unto St. Peter was undoubtedly intended merely to enable him better to serve humanity.

The " Power of the Keys " entails perfect comprehension of the esoteric meaning of the Sacred Scriptures, that is knowledge of the entire Gnosis, of the sum total of *Truth*. This knowledge veritably opens every closed gate. " *Ye shall know the truth and the truth shall make you free.*" (St. John VII. 32). The " Keys " symbolize the faculty of interpreting the Sacred Scriptures so that every one becomes competent to grasp their hidden sense.

This gift is always *individual.*

This surely settles the question.

Rome is unable to produce a single passage establishing its rights to the Succession of St. Peter, but here we find a very clear text which categorically contradicts these claims.

He who declares to be in possession of the " Keys " of hell and of death is declared to be the " first and the last " (Rev. I. 17-19.) He is " the Lord, which is and which was and which is to come, the Almighty " (Rev. I. 8)

He, alone, is in possession of the " Keys." Those only are entrusted to use them who have been united unto him in the " Unio Mystica."

The Keys constitute a precious deposit which entails an enormous responsibility. Each attempt to use them to one's personal advantage results in their immediate loss.

Spiritual Power is never a Heavenly gift .....,...,it is a loan !

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A NEW CHAPTER IN THE ROMANCE OF THEOSOPHY.

A German Joan of Arc to the Rescue.

(By Mr. F. T. Brooks, B. A.)

Mrs. Emmy Gysi is a German Mystic Seeress and Heareress (the term is clear, if uncouth). She grew up to an accompaniment of visions and monitory voices, combined with cool discrimination, good sense, good humour and a blend of reticence and candour which would be hard to match.

She began some time back, without other introduction, to write to Mrs. Annie Besant sisterly and affectionate letters, trying to point out to her the error of her ways and the quandary into which she has been misleading the Theosophical Society, especially since the reinstatement and apo-(thesh-old)-theosis of Mr. C. W. Leadbeater.

Mrs. Besant gave these German letters to one of her most efficient secretaries named Max Gysi (pron. "Geesey") to answer. Max Gysi quickly saw the value of his unknown correspondent's suggestions, was duly impressed by the purity of her teaching and the quiet force of her character, felt the need *she* had of a practical man (he was a bank manager) as introducer (and buffer) to the world, and.....married her.

Max Gysi is a Theosophist of some 20 years' standing, born Swiss, naturalised English, having worked his way up by steady industry from a petty bank-clerkship to considerable respectability. He is one of the most widely-connected Theosophists, has been friend and host to Swami Vivekananda, and is acquainted with the people who count, in various kindred movements, in Germany, Switzerland, France, Belgium, Holland and England. He speaks German, English and French, has been the English translator and publisher of Dr. Rudolf Steinor's works

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(Mrs. Besant's great German rival) and a devoted admirer and faithful helper of Mrs. Besant herself.

In March 1914, Mr. and Mrs. Gysi came all the way to Adyar on a special mission to Mrs. Besant, to find out whether she could or could not be quietly brought to see the danger and mend (or rather cancel) her "esoteric" ways. Mrs. Gysi delivered her message and contentedly failed to make an impression. Mrs. Besant remained (or seemed to remain) convinced that she and Mr. Leadbeater were never better inspired, that young Krishnamurti is *the* appointed vehicle of *the* Supreme Teacher of gods and men, etc., etc.

No sooner had Mrs. Gysi delivered her message, in a private interview, to Mr. Besant; than various false rumours were circulated among the residents of Adyar, asserting, for instance, that Mr. Gysi wanted to be President of the T. S., while his wife was to oust Mrs. Besant from the control of the Esoteric Section, etc., etc.

Knowing well that these rumours would soon radiate underground from Adyar to the four corners of the Theosophic world, Mrs. Gysi, having nothing "esoteric" to conceal, wrote the following explanation which her husband translated into English (she knowing only German) :—

An Explanation.

In order to counteract the fantastic rumours, based on falsehoods, which have been circulated at the Headquarters of the Theosophical Society at Adyar, I propose to give herewith a short sketch of the purpose of our journey from Europe to India, and the substance of the letter which I addressed to the President of the T. S., Mrs. Annie Besant, on the 23rd March 1914.

To begin with, I should like to say that my work, my activity and my life have so far been guided by means of my visions—of a hitherto always true inner voice—and

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by means of my intellect and my reason. I examine for a long time before I give out any of my visions or inspirations to friends; and this I only do when compelled to.

In this case I have only yielded to an oft-repeated injunction to make the journey to India; and it is in consequence of such an order that I have told Mrs. Besant what follows, setting it forth in full in a letter of which I have no copy, but of which the substance is as follows:—

1. The black stone of the ring which Mrs. Besant wears on her hand is charged with a curse, and in the interests of Mrs. Besant and of humanity this stone ought to be destroyed as soon as possible. I was told to give Mrs. Besant twenty-four hours in which to do this, and added that my husband and I should be at her disposal at any time during our stay here. I was further made to add that in case the President was not prepared to do anything in the matter, the consequences must fall on her, and that I was content to have done my duty.

2. Mrs. Besant has introduced to the Theosophical Society a young Hindu, whose name is Krishnamutri, as the future instrument (or vehicle) of the Great World-Teacher. This is a great mistake made by the President. The education of the young Hindu in London is not along right lines, and is doing harm to the personality of the young man. Krishnamutri has undoubtedly good work to do, but the sphere of his activity is India, not Europe. He should have been trained on Indian lines. The President will get a verdict against her in the legal proceedings which are still pending concerning the two young Hindus. *

3. Mrs. Besant has lost for some time past the right contact with the representatives of the White Lodge, and in consequence many mistakes have been made.

4. It is true that many noble and genuine teachings of the White Lodge have been brought through; but,

* On this point the "seeress" has evidently been hoaxed by the power responsible for the visions. Alas for obscurantism—*Editor Vedic Magazine.*

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through the *so-called* 'Master' K. H.[1] very much that is harmful has been given out and much black magic has been wrought by his instruments of which the chief is Mr. C. W. Leadbeater.

5. Mr. Leadbeater is judged, and Dr. Steiner's Society will disintegrate. In consequence of all the weeds which have been allowed to grow unchecked within its bounds, the Theosophical Society, in its present form, has lost the right to exist.

6. In the coming times there will be no more Esoteric Schools, and no secret Societies. In the near future will be shown to the whole of mankind without exception the *one right* way towards improvement and ultimate perfection—no longer only to members of secret lodges or of the E. S. who bind themselves by personal pledges and secret promises.

7. But before this can take place, much sorrow and suffering, wars, earthquakes, epidemics and famine will visit humanity which will eagerly grasp, after all these events, the saving and guiding Hand.

8. On account of all the good teachings and of the efforts made by Mrs. Besant to give these teachings to humanity and because she did sincerely seek the truth and often proclaimed it, all these warnings were given to her. —There is still time for her to retrace her steps, but in whichever way she decides, whatever she does is her own business and she alone bears all the consequences.

9. I have taken all this on me and have left my friends and my home not minding what people will say about me, or whether they will think me to be a deluded person. All the ways were smoothed for me quite simply to execute my orders, but all the same the road to Adyar has seemed endless and hard. Anyhow I have obeyed and

1. A dangerous substitute evoked by certain persistent errors. (Translator's Note)

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have done what I have been commanded to do ; and with a light and glad heart do I return to Europe, do I wend my steps homeward.

10. I gladly put myself at the disposal of the Theosophical Society and of the President in case they would like to subject me to special tests by competent authorities to find out whether I can be called a normal, healthy woman.—I further gladly hold the time of my birth (Memel, Germany, 5th May 1877, 0-3 a. m.) at their disposal, because I know that in Theosophical circles some importance is given to astrological calculations. Perhaps they may come to the conclusion through all these investigations that I am mentally a thoroughly sound person, and that my prophecies may after all be of some value.

11. Whatever may be the verdict concerning me, I will quietly accept everything, but I shall always defend myself against falsehood with all the strength at my disposal, and *shall never allow to be ascribed to me and circulated broadcast words and declarations which I have never uttered.* For *lies* I shall always have strong weapons ready.

12. Under the circumstances I have not been surprised to find that here, within the very pale of the Theosophical Headquarters, lies can be concocted and deliberately circulated.

13. Again, obeying the pressure, I have written all the above because it was a necessity. It may well be that, after my departure, still greater lies will be born and become rampant. Wherever I shall be in future, I shall try to find out and expose anyone who may distort the above or invent further lies concerning myself.

14. It is possible that the foregoing is not the exact wording of my letter to Mrs. Besant. But the substance and the sense of the two are the same.

EMMY G[illegible]

Adyar, Madras, 4th April 1914.

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This new development should be closely watched in India, where the Theosophical Society has had such influence and where its later phases have in consequence created such anxiety.

Nothing sensational is to be expected on the part of either Mrs. Gysi or her husband. Their motto is "Deeds, not words," and their aim is to help the world on sensible, *really* non-sectarian lines, and in particular to liberate, from the somewhat heated (and uncanny) fermentation which the Theosophic fruit has latterly been undergoing, a potent seed of quiet, widespread, unassuming reform-*work*—reform of character and reform of unhealthy abuses.

It is well understood that no Esoteric Section is to be formed, and no clique of patented adherents. If it suits you to laugh good-humouredly at Mrs. Gysi's visions and voices she will good-humouredly laugh with you. If you laugh otherwise, or think ill, *she* will not curse you. So long as you are willing to be true and lend a hand in making the world healthier and happier, she is quite content. Think of her as a good Comrade, not as an awe-inspiring, freedom-withering *Guru*. Her visions and voices are simply her way of putting things to herself. Where or "whom" those things come from behind the veil, matters little. What does matter is whether they be true or false, good or bad. She never takes anything for granted merely because she has seen it in vision or heard it asserted by a subliminal voice. She wishes people to be themselves above all, and true to themselves, and to do good things because they like to do them, not because they are told to by someone whom it flatters them to obey.

No new Society will be created, even (with a new distinctive name and vested interests, ready to drift into sectarianism unawares.) What is wanted is a linking up, in mutual free acquaintance and friendship, of lovers of

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Mankind the whole world over, a deliberate opening up of channels to efficient people able and ready to work, a fuller and more systematic spread of information and inspiration through the public press in general, and the drawing together and gradual training up of a great many more workers in good time.

THE OWL.

"A bird of ill-omen" did you say? Yes, there he is, or rather *was*! He flew down from out the ruins, lighted on yon white gateway, faced me fully, and then flew off to the big tree near to the sun already set.

"Ill-omen" is it?.....But what *is* ill?

Is not ill good and good ill? If ill to me, this little self, so cannot then that very ill spell *good*..... to others—my all component parts in endless workings?

Ill is but ill when wisdom lacketh and when love faileth. For 'tis the WHOLE that, in the Eternal, maketh harmony.

Ill is a PART that, yielding softly in the Craftsman's hand, gets peace when fitted into ONE—NESS. Till then, 'tis but a grating of the parts in placing —OM.

ELIZABETH ARNOLD.

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THE LIFE OF SWAMI DAYANAND

(By Professor Tara Chand, M. A.)

Chapter III.

THE SEEDS SPROUT AND THE PLANTS GROW.

Leaving Mathura Dayanand came to Agra. His lectures soon attracted many men. Here he gave the first proof of his profound learning and deep insight in Shastric lore. When Swami Kelash Parbat could not explain some Shlokas of Gita, it was Dayanand, the pupil of Rishi Virjanand, who came to his help. So lucid and attractive was his explanation that he was requested to conduct the Katha himself. Finishing the Gita, he began with Panchadashi, but when he came across the statement that God is subject to illusion, he at once threw down the book declaring it to be Manushyakrit (written by an ordinary man). His Guru's first injunction was that he was not to read and preach Manush krit Granthas and this he was prepared to follow to the very letter. Agra also saw his first compilation Sandhya, of which 30,000 copies were distributed free of charges by one Ruplal. Here he was often engaged in practising Yoga himself and in teaching it to others. Idolatry was now denounced by the great Swami.

From Agra passing through Dhowlapur, Dayanand arrived at Lashkar Gwalior. When he was there, he found the Raja busily engaged in making preparations for the recitation of Bhagwat. Great was the number of the Pandits gathered there and many were the preparations made. Dayanand being approached to give his views on the subject declared it to be of no merit to have Katha of a book like Bhagwat.

Karoli where he spoke on many religious topics to the Raja was next visited. To Jeypore Dayanand then proceeded. Here he had many discussions in which he was invariably successful. On one occasion some of the State Pandits

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being unable to meet his arguments were driven to make the shocking statement that Mahabhashya was no authority. When asked to put this statement in black and white, they refused point blank. The Thakore of Achrule happening to go to Jeypore got the benefit of the lectures of Swami Dayanand Saraswati Manu Smriti and Chandogya and other Upanishadas were during these days read by Swamiji to the Thakore Sahib and a great concourse of people. This Katha induced many men to give up flesh-eating and drinking.

A Shastrarth taking place between Shivites and Vaishnavas, Dayanand's help was sought by the former. Heartily Dayanand came to their help, but his not bowing to the idol of Shiva as he entered the temple of the Raja made the Shivites angry with him. So angry were they indeed that they saw to it that the Raja never met Dayanand face to face. But in spite of this, Dayanand's work had its full effect. Thousands renounced Vaishnavism and flocked to the fold of Shivaism and took Rudraksha rosaries which Dayanand distributed with his own hands.

Passing through Krishna Gadh and Ajmere, Dayanand arrived at Pushkar to be in time to attend the religious fair held there. At this place Bankuth Shastri and, Swamiji held a discussion at the end of which the whole matter was referred to Aghori, the Guru of Bankuth Shastri who gave the verdict in favour of Rishi Dayanand. During the time that Dayanand was at Pushkar he continued to preach against idolatry and the wearing of Kanthi. The sect of Ramanuj was attacked vehemently and determinately. There was only one more event of interest which took place here. It was the effort of Swami Dayanand to bring a Dravid Sanyasi to an open discussion with him. But the effort ended in a failure.

To Ajmere, then, the Swami retraced his steps. Openly and vehemently he continued to denounce idolatry to the great chagrin of the Brahmans. For the first time in his life the

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Arya Sanyasin with his profound Sanskrit learning met the Christian clergymen face to face. To the Rev. Gray, Rev. Robinson, and Rev. Schoolbred belongs the honour of being the first Christian preachers who held discussions with that mighty man of India. So impressed was the Rev. Robinson with Swamiji's learning that when the Swami paid him a visit, he of his own free will gave him in writing his high opinion about the great man who was destined to give an effective check to the advancing wave of Christianity.

At Ajmere Dayanand paid a visit to Mr Davidson, the Deputy Commissioner of the place and desired him to move the Government to put an end to the various superstitions that were eating into the vitals of the society. Here he, with his sound arguments, supported by all the weight that facts and figures could add to them, succeeded in convincing Colonel Colebrookes, the Agent to the Governor-General, of the prime importance of putting an end to cow-slaughter. But the Colonel being unable to do anything substantial did what he could. He gave a letter of recommendation to Swamiji and advised him to see the Governor-General.

From Ajmere Dayanand went to Krishna Gadh, where he exposed the Gokala Goswami sect of the Vaishnavas. Soon Dayanand found himself once more in the beautiful city of Maharaja Jeysingh. With great difficulty was Dayanand induced to pay a visit to Raja Ram Singhji in his palace, but as the Raja at the time happened to be out on some business Dayanand quietly returned to his residence and inspite of the efforts of the Raja never again went to his palace.

Departing from Jeypore Dayanand went to Agra, where a great Durbar was held. His pamphlet on Bhagwat being freely distributed, created a great stir. Doing his work at Agra, Dayanand, on a loving and reverential visit to his Guru, proceeded to Mathura. Glad was the Guru to see his parted pupil and happy was he to solve all his difficulties

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and put an end to his doubts. A muslin piece, 2 golden Mohars, and the pamphlet on the Bhagwat was all that Dayanand presented. But with heart was it presented and heartily it was received. With his doubts removed, his difficulties solved, his knowledge extended and his enthusiasm redoubled Dayanand with the benedictions of his old Guru left Mathura for Hardwar, where the usual Kumb fair was to take place. Thus at the most proper time were the weeds growing by the side of those sprouting seeds removed by the most careful gardener to enable the plants to get greater amount of food and to grow more luxuriantly and vigorously.

On his way to Hardwar, the Swami dropped down at Meerut for some time. Being questioned as to how he was able to keep the sexual instinct in complete subjection, he answered that regular life, love of God, proper sleep, and scrupulous avoidance of exciting sights and evil thoughts could enable every one to bring to heel that passion which when let loose was a cause of the ruin of all.

Hardwar, that very attractive place situated at the feet of the majestic Himalayas overlooking the crystal waters of the Ganges, calmly flowing as she just emerges out of the mountains, viewing in distance the perennial verdure on the lofty hills, grand owing to the natural scenery rarely matched by that of any other p lace, with its climate invigorating and refreshing is a place by nature meant to attract every one. Its name Hardwar—the door of God—proves beyond dispute the attra ction that it had for the ancient inhabitants of this land. This place with its pleasing appearance has been chosen to witness every twelve years a grand religious fair. Innumerable men attend the fair. The Sanyasi, the Vairagi, the Gosain, the Udasi, the Nirmala, the Nanga, every one turns to Hardwar to have a dip in the purifying waters of the Ganges at the time of that Mela. Householders are present in thousands in the Mela. Grand is the spectacle and majestic the sight seen

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then. Just at the time when Dayanand finally parted with his Guru, Hardwar was to witness one such Mela. Dayanand who wanted to raise his voice against superstition and ignorance took this as a golden opportunity for commencing his work.

Amidst innumerable tents of all sorts and varieties with which Hardwar was studded then, was at the time seen a simple shed with a peculiar flag—the Pakhand Khandani Dhwaja—flying over it. This was the residence of that solitary monk who in defiance of all the time-honoured superstitions fearlessly in the presence of the Rajas and Mahrajas, Sadhus and Sanyasis, Pandits and Mahants, raised his voice far above the din around him. Strong and stenterion as the voice was, it failed to produce great impression. Dayanand felt this very keenly. The fair served to make him more keenly alive to the degraded state to which the society had fallen. He saw the Sanyasins divided within their ranks, degraded from the high ideal of their life and of no service to society. Gosains he found marrying and enjoying all sorts of luxuries in defiance of the express injunctions of the Shastras. Vairagis presented another painful spectacle. Vairagis only they were in name. Lazy, idle, and given to one thousand and one dirty habits, they knew only how to eat to surfeit. Yogis knew not a single practice of Yoga. They indulged in intoxicating drugs of all sorts and knew not a single letter of the alphabet. The Grihasti Brahman, too, knew but how to get as much as possible, out of his foolish followers. The laymen were mere slaves to the authority of these foolish priests ; knowledge of religion they had none. They knew not how to use their reason and exercise their judgment. Money they had enough and with money they wanted to purchase the highest bliss. Seeing this, the tender heart of Dayanand received a rude shock. With his heart overflowing with grief Dayanand continued his lectures. At last one evening at the end of an enthusiatic lecture he parted with all that he had crying " Sarvang Vai Purana Gaung Swaha." To his Guru

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the old ascetic Swami Virjanand he sent a muslin piece and a copy of Mahabashaya that he owned.

Being disencumbered of all the little that he had, for two years and-a-half, Dayanand travelled up and down the stream practising complete self-control and self-denial. Clothes he had none, and bedding he cared not to have. For days together he went without food and when he ate his food was of the coarsest kind. Yoga he constantly practised and ever and anon prayed unto the Great God to give him strength and power to free the country from the fetters of superstition and ignorance. This course of life was occasionally varied with discussion in Sanskrit held with the Pandits that came across him. All that were attracted to him were taught the Gayatri and given the Yajnopavit. Thus wore away many days when the Thakor of Karnvas requested Swamiji to perform a grand Yajna. Various and many were the Pandits invited, attractive and punctilious were the ceremonies performed. The Yajna conducted by a man of Dayanand's calibre failed not to leave a happy impression on the minds of all. He created a stir. Men of many places now thronged around the learned monk to receive instruction at his hands.

Anupshahar was the next place that saw the eloquent Sanaysin preaching with his clear and distinct accents. Shastri Hari Balab Parbati came determined to convert Swamiji to idolatry. For full seven days the discussion was held between these two learned Pandits. Both were deeply read and well versed in the Shastras, both had fluent and flowing Sanskrit words at their command, but after all the balance began to turn in favour of the Sanyasi. With a sincerity rarely met with in this insincere world, with a moral courage which is more or less a luxury in these evil days, the Shastri declared himself converted to Dayanand's views. Convinced of the folly of paying homage to stones and stocks, the learned Shastri took all his idols to the banks of the Ganges and threw them into the stream. His

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example was followed by many others, a number of temples were robbed of their ornamental, precious idols, to the great grief of the priests, the avenues of whose revenues were thus closed up.

A few days more and Karanvas had once more the fortune of receiving Swamiji. This time Rao Karana Singh of Barriley happened to be there. Being a follower of Rangacharya he had heard of Dayanand's teachings in no good mood. Now he went to see the Sanyasin who had the courage to denounce the faith which the Rao embraced. A short talk ensued. The Rao began to lose hi temper, while Swami Dayanand stood all calm and cool. The Swami's words, however, which were uttered most deliberately and carefully only served to enhance the rage of the Rao. Forward did he step and putting his hand to the hilt of his sword commanded the Sanyasin to be silent. But the Sanyasin would not be silent. His Dharma demanded him to speak the truth and speak it boldly. Come what may, he will not degrade himself by turning away from the path of Dharma. To the protection of Swami got up Thakur Krishna Singhji with a staff in his hand. Karana Singh had now to retire from the scene. Not long after he, however, paid another visit to Karnavas and now tried to have Dayanand removed from the world by the treacherous hand of the hired assassins. The assassins at the dead of night approached the hut where Swami was putting up, but inspite of the rebukes and reproaches of the Rao Sahib all the three times that they went near the cottage their heart failed them and their courage deserted them. Back they returned followed up by Thakur Krishna Sing and others who, being informed of what was passing, had arrived at the scene. In spite of all this Dayanand deemed it below his dignity to report the matter to the police. He harboured not revenge in his heart. His self-control and magnanimity succeeded in drawing to him several Punjabi soldiers that were at the station at that time. One more thing that attracts our attention

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at this time is Swami's view on Shudi. The Reis of Dharampur who had recently entered the fold of Islam inquiring if he could be purified was told that by adopting Vedic practices he could once more be taken back into his original religion.

From Karanvas passing through Chashni and Taharpur Swamiji arrived at Anupshahar. Raja Jaikrishendas paid him a visit there and Sayyad Mohammad became fully convinced of the correctness of Swamiji's views. Idolatry continued to be attacked vehemently and its advocates, as hitherto, felt themselves unable to support it. Many of them threw their idols into the Ganges. This was too much for some bigoted Brahmins to bear. One at least thought of quietly poisoning Dayanand. A betel leef containing poison was given to Swamiji which the unsuspected man swallowed with the result that he began to grow uncomfortable. To the Ganges he at once repaired and began to perform 'Neolikarm' to save himself from the evil effects of the poison. Sayyad Mohammad knowing the wicked man who had poisoned the Swami caused him to be sent to the prison on some other charge. When Swamiji came to know of it he mildly rebuked the Sayyad stating that he had come into the world to free men from the snares of superstition and ignorance and not to send them to prison.

At Ramghat, Dayanand was seen sitting in meditation with Padam Asan. This created a great stir all round. Passing through Atroli, he visited Chhalesar, where idols of 20 temples were thrown into the stream running by. Sworan saw Dayanand holding a discussion with the well-known Pandit Angad Shastri. The Shastri was one of those noble-hearted men who always stand by truth. Feeling the strength of Dayanand's arguments, from an opponent he atonce turned into a friend. Such was the influence of Dayanand's success that thousands of men from various places flocked to hear his eloquent words and unanswerable logic, and hundreds began to perform their daily duties like Sandhya &c., with great regularity. The news of Dayanand's work was carried by Pandit Yugalkishore to Swami Virja

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nand in rather disparaging terms. But Yugalkishore was merely struck with surprise when he found his old Guru in full sympathy with whatever Dayanand preached. Dayanand approached one Kailas Parbat and asked him to help the cause of reform. Kailas desired the Swami not to speak against idolatory and the Puranas. This the Swami was not prepared to do. To his mind idolatry was the root of all dispute and wrangling and the Puranas were the source of every evil with which society was afflicted. In vain did Kailas use his effort to uphold the falling cause. In spite of all that he did, hundreds of men flocked to Dayanand's standard. There is one more event connected with Swami's work which requires especial attention. Dayanand with full faith in his own conviction was prepared to do his best to convince every one.

One day one Nanga Sadhoo began to preach against Dayanand. When persistently asked to hold a Shastrath with Dayanand, the Nanga left the place and proceeded on to the side of the river followed by Dayanand. Soon did the sturdy Sanyasin overtake the runaway Sadhoo. "Sadhoo, show me reasons for believing in idolatry" said Dayanand. But the Sadhoo had, as it were his lips sealed. "You speak not," said the Rishi, "because you hold not the truth. Do not mislead ignorant men."

Shahjahanpur was next visited. Here Dayanand was deeply grieved to hear of the death of his revered Guru Virjanand Dandiji. "Ah, to-day the 'sun of Vyakaran' has set," exclaimed Dayanand in the agony of his heart. Some Vairgari tried to make an attempt on the life of Swamiji, but was checked from carrying out his purpose by the intervention of some Thakur. Kakora which was busy with a religious fair soon found Dayanand preaching there. From Kakora dropping at Naroli and Kampal, Dayanand went to Kayas Ganj.

To Farakhabad Swamiji next turned his footsteps. With his usual energy and activity he began his work. Such was the influence of his speeches that a certain rich man who

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was building a temple of Shiva, decided to start a Sanskrit school in the building. For a pretty long time the school continued to flourish. His lectures here created a great excitement. Pandit Gopalacharya came to hold a discussion with Swamiji, but feeling his position unsafe he retired from the scene and proceeded to Kashi. The Pandits of Kashi were hired to give a written document in favour of idolatry. With this "sannad" with him Gopalji returned to Farakhabad and held a wild and great ceremony in honour of his so-called victory. A big piece of bamboo was fixed in the ground and men were required to pour water over it. Dayanand merely laughed away the matter and all wise men began to smile at this childish play. Failing here, the worthy Pandit and his associates had the meanness to incite the authorities against that benefactor of theirs. But when they failed in this effort of theirs they thought of making an attempt to put a period to the life of that useful soul. Some of Dayanand's friends advised him to live under their protection. "Your protection," remarked the Swamiji, "can be useful only here. I trust myself to the protection of Him Who ever has an eye on me."

When the Brahmans saw themselves thus reduced to a degraded position, Haldar Ojha came forward as the great prop of that falling cause. He was a Tantric Brahman and this he clearly showed when during the discussion he spoke in favour of drinking. For two days the Shastrarth continued to be held till late in night. Every inch of ground was well contested. But the tide soon began to turn in favour of the greatest logician of his age. At the end of the discussion the Ojha was removed from that place almost fainting.—so deeply did he take to heart his defeat. Departing from Farakhabad Swamiji went to Kanouj passing some time at Sinbirampur and Jalalabad. Here the Swami came in contact with Pandit Hari Shankar, who openly accepted the Vedic religion. Cawnpur was soon electrified by the lectures of Swamiji Maharaj. His humorous remarks, his

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eloquent words, his unmatched logic, succeeded in enlightening the minds of many seekers after truth One man refused to follow the usual custom of giving clothes to the presiding priest of his temple stating that his God never suffered from heat and cold Another man turned the stone that he was accustomed to worship into a mill-stone. The entire orthodox community was stirred to its very depths by seeing the success of Swamiji. A Sadhoc, by name Brahmananda, was put forward to try conclusions with the 'heretic' Sanyasin. His invectives and anathemas served only to make the Swami's cause stronger. The first attempt failing, the Brahmans put forth another and a more vigorous effort to hold their position. All elements of opposition to Dayanand were brought together. Two rich Brahmans who were known for endowing many temples, considered it a point of honour to come to the defence of the custom which gave them the opportunity of posing as highly religious people. Haldar Ojha in whose heart was rankling the defeat of Farakhabad desired to wipe away that dishonour by meeting his opponent once more with better preparation and in a more determined encounter. Laxman Shastri desired to add to his honour by proving himself to be a great bulwark of the Puranic religion. Common people were appealed to in the name of their old religion. Thus prepared, the Brahmans demanded a Shastrarth from Swamiji. Swamiji without any hesitation accepted the challenge. On the 31st of July 1860, in the presence of over twenty thousand men the opponents met exactly at 2 p. m., the presidential chair being adorned by Mr. W. Thaire, the learned Joint Magistrate of the place. Every question that the Ojha asked was successfully answered, every objection that he raised was cut to pieces. At last Mr. Thaire, after hearing Swamiji read a certain Sanskrit book and asking some questions left his chair courteously saluting the Sanyasin. In spite of this the Puranic Pandits had recourse to their usual tactics. Amidst deafening cheers was the Ojha declared successful. With great noise was the Ganges hailed. But this was not deem-

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ed sufficient. The editor of the *Sholai-Toor* was induced to publish a report declaring the Ojha to have won the day. Truth, however, soon came out. The Ojha, who left no stone unturned to have his so-called victory trumpeted forth, found it necessary to publish a notice desiring all those who every day were throwing idols after idols into the Ganges, to hand over the poor gods of stone to the presiding priest of a certain temple to save them from the early death that they met by being drowned in the sacred waters of the Ganges. When word was carried to Mr. Thaire informing him of the article appearing in the paper, he at once expressed his indignation and handed over the following note to the gentlemen that carried the news to him:—

"GENTLEMEN,

At the time in question I decided in favour of Swami Dayanand Saraswati Fakir and I believe his arguments are in accordance with the Vedas; I think he won the day. If you wish it I shall give you my reasons for the decision in a few days.

W. Thaire."

Such is, in brief, the description of all that passed at Cawnpore. Leaving this place behind him, Dayanand, passing Ramnagar, arrived at Benares, the capital of the Puranic Pandits on the 22nd of October 1861 A. D. The whole of that 'city of myth and marvel' was in a ferment. The enemy had entered the very citadel. No more could the pillars of orthodoxy sleep soundly. Dayanand, on the other hand, strained every nerve to bring matters to a crisis. The chief of Kashi, the support and prop of orthodoxy, called a council of war. Every Pandit who could claim a following came to give his view on the subject. "Dayanand," said the Pandits with one voice, "at every step demands quotations from the Vedas with which unfortunately we are not conversant. Let the encounter be postponed for 15 days to enable us to collect Vedic authorities

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in support of our position." The request was at once granted and with a vow to make the best possible use of the short time at their disposal, the Pandits parted. That fortnight was one of the busiest at Kashi. Night and day were spent in turning over the leaves of various books. Deeply were the Pandits pondering over the passages that they could collect. All were in communication with one another to prepare to present a bold front to the assaulting Sanyasin. At last the Pandits prepared to meet him openly. But inspite of all their preparations, they were determined not to allow the Sanyasin to have the best of it. In Dayanand's success they saw their dishonour, in his defeat their honour. Every care, therefore, was taken to terrify that bold ascetic, who single-handed, as it were, had entered the metropolis of his opponents to meet the odds against him. Sunday found all offices closed and all officials at leisure. Their presence was not desired by the Puranic Pandits who were determined to declare Dayanand defeated by fair or foul means. Sunday, therefore, in spite of the express wish of the officials was avoided. But this they did not think sufficient to insure their success. They tried to impose on Dayanand's imagination. A grand feast was held some time before the hour for the Shastrarth arrived. Pandit after Pandit seated on a beautifnl Paliki in his best attire, his followers holding "Morchhuls" behind him, entered that grand 'maidan' beautifully decorated for the occasion. Worldly-minded Pandits these! They knew not that this big farce could but provoke a laughter from him to whom had been entrusted the sacred work of raising the fallen Arya Varta, of bringing back to humanity that Word Divine of which man had forgotten the memory in the hubbub of worldly affairs. One more step was taken to weaken the cause of the man who depending on his own learning only, had the courage to oppose the innumerable learned Pandits of Kashi. No friend of Dayanand was allowed to be by his side on that memorable day. To add to this a number of irresponsible rogues had made their way to the very centre of that

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assembly to hoot and harass the solitary monk. Thus prepared the Pandits of Kashi began the discussion. Question after question was raised and answered, argument after argument was successfully refuted. Once during the discussion Dayanand made the honest confession that he remembered not all the Vedas by heart. No sooner was the statement made than down were all the Pandits of Kashi upon him. "Why came you to Kashi," inquired Vishuddhananda, "when you remember not every thing?" "Know you all by heart?" asked Dayanand. "Answer then what you mean by Kalamsangia." The head Pandit of Kashi, the learned Vishuddhananda, was non-plussed. Bal Shastri came to his help, but he was silenced by being asked to support his statement by examples. Towards the evening's dusk Pandit Madhav Acharya presented a manuscript to Dayanand and desired him to explain the word Purana in the passage. Dayanand asked Swami Vishuddanand to read the passage; but the learned Sanyasin of Kashi excused himself by stating that he had no spectacles with himself. On this Dayanand took the manuscript and began to read it in the dim light of the dirty lantern which was being shaken by the man who held it in his hands. Hardly two minutes expired when the head of the Pandits of Kashi was on his feet saying that it was growing late. It was a signal for all to rise. All round there was a hue and cry. The stentorian voice of the solitary monk was drowned in the deafening cheers given by the followers of the Puranic Pandits. Some had the kindness to throw dung and dust on the devoted head of Dayanand. But in spite of the treatment that Dayanand received on that remarkable day, he felt no depression. The condition of these learned Pandits only served to make him more earnest in his work. Continued he on his mission unceasingly and unfailingly. In spite of all the trickery and chicanery of its learned men that capital of orthodoxy was shaken to its very foundation.

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Thus the various storms that blew including the one which was thought to be strong enough to sweep away everything in its way, passed over that growing garden without affecting it in any way. The plants grew with all the imaginable vigour and luxuriance. The ground was fertile and the gardener careful, the seeds were of the soundest kind and the environments in spite of the occasional unfavourable winds were most favourable. No wonder then that when the garden grew, it looked all fresh and beautiful. Pleasant was the scene to be seen. Wherever the eye looked, it met with greenness and verdure. Breezes passed singing through rustling leaves of the plants. He that entered it, only longed, longed very lovingly, to see the plants variegated with various flowers. This longing was natural enough to be soon satisfied. In a short time buds began to make their appearance on the tender twigs of these pleasant plants.

A SUMMER NOON.

By Keshav Lal L. Oza, M. A.

How sweet were life untroubled by a care
Lie here and feel ! Thus—stretched upon the grass
My up-turned eyes roam idly through the air,
And with each cloud such pleasant fancies pass,
As make the ' dreamer' happier in his dreams
Than worldlings can be in their schemes awake.
O gentle birds ! Still gladden in the beams
Of the warm sun, and from your Maker take
With loving hearts the happiness of life :
Ah ! they *must* love him who enjoy his earth
As they *must* hate him who would fill with strife
The home of all this sunshine's quiet mirth ;
The balmy air, the flowers, these arching trees,
Beneath whose shade I lie in this voluptuous ease.

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Our Library Table.

Reports on the Progress of Education in the Punjab and the United Provinces, 1912—13.

Both the reports are exceedingly useful, interesting and instructive. They point to a continued and rapid development in the working of the Education Departments during the year 1912-13. There has certainly been a remarkable increase in the number of primary schools in both the Provinces owing to the liberal grants from Government. The total increase in the public and private institutions was 1010 in the Punjab and 1017 in the United Provinces. But it is really surprising to learn that certain Municipalities in the Punjab are running institutions on business principles and are actually making profit out of them. The Muhammadan Community in the Punjab is fast awakening, because during the last year the increase of Moslim boys was 10383 in primary schools as against 4634 Hindu boys and, moreover, the number of Muhammedan pupils in girls' schools of all kinds is shown as nearly equal to that of Hindu pupils ! Although the Hindus are not so very strict in observing *purdah* as the Muhammedans are, and although the Arya Samaj is making gigantic efforts to educate the Hindu girls, the Muslim Community is not backward in female education !

The following comparative tables would be highly interesting as they show at a glance the kind and number of educational institutions, the number of their scholars, the proportion of scholars to the school-going population, and lastly, the annual cost of educating each pupil.

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TABLE I.

Number of institutions and their scholars in 1912-13.

For males.	*Punjab.*		*U. P.*	
	Institu-tions.	Scholars.	Institu-tions.	Scholars.
Arts Colleges ...	9	2773	32	4873
Professional Colleges ...	6	843	9	1299
High Schools ...	102	40934	117	35709
Middle Schools ...	215	4080	466	58048
Primary Schools ...	3689	197663	10158	547534
Training Schools ...	20	672	119	1168
Other Special Institutions	30	2 07	111	5325
For females.				
Arts Colleges ...	1	0	5	51
Professional Colleges ...	1	32	...	...
High Schools ...	15	1591	21	2079
Middle Schools ...	41	5710	52	4992
Primary Schools ...	709	31685	1008	32960
Training Institutions ...	8	84	18	131

TABLE II.

		Punjab	*U. P.*
Population {	F	10992067	24641831
	M	8982889	22540213
All Institutions		416491	788298
M. Scholars to M. Population of School-going age		21·37	19·82
F. Scholars to F. Population ...		4·31	1·65

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TABLE III.

Average Annual Cost of Educating each pupil in

	Punjab.			*U. P.*		
	Rs.	a.	p.	Rs.	a.	p.
Arts Colleges	161	4	2	200	8	3
Professional Colleges... ...	473	11	5	440	5	1
Secondary Schools	21	15	5	31	14	9
Upper Primary Schools ...	5	13	11	4	4	7
Lower Primary Schools ...	6	6	1	3	7	2
Training Schools	143	7	7	155	13	10
Other Special Schools ...	72	8	0	70	6	8
Average for all Institutions ...	14	8	4	11	4	6

Table II brings out the cardinal fact that even in comparison with the Punjab, the United Provinces of Agra and Oudh are backward in Male education, but they are most *lamentably backward in Female Education.* Thus the valuable potentialities and latent capacities of man and woman in India are being dwarfed, stifled and killed outright at the present day for want of free and healthy education. It is high time that the Government should provide abundant facilities for the education of the young. This can only be done by introducing free and compulsory education and it is, therefore, our earnest desire that the question of free education should be reconsidered by the Indian Government. It goes without saying that India can never get rid of appalling misery, abject poverty, crass ignorance, superstitious religion, swinish inactivity and economic slavery as long as her children are deprived of blessings of knowledge because.

विद्याधनं श्रेष्ठधनं तन्मूलम् इतर धनम् ।

The wealth of knowledge is the most excellent of all wealth. It is the root of all other wealth material, moral and mental.

BALKRISHNA.

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Progressive British India by St. Nihal Singh. Price 1s, published by Messrs. Charles H. Kelly, London.

This little work on Modern India will be read with extreme delight by all those who are in any way interested in the economic, intellectual, social, religious and political progress of India from the time when the Occident began to implant new ideas and ideals in the minds of the Indian. It gives a very vivid presentation of the various subjects because it is from the pen of that eminent journalist whose vigour and lucidity of style have won for him great reputation not only in India, but also in America and Europe.

We warmly recommend this exceedingly useful manual —an admirable epitome of the whole history of the last 150 years—to all students of social progress who wish to acquaint themselves with the many-sided development of British India.

BALKRISHNA.

The Sikh Review. Edited by Sirdar Sardul Singh Caveessieur. Published by Caveessieur and Co., Delhi. Printed at the Art Printing Works. Price 8 as. a copy.

We welcome this latest edition to high class journalism. It will treat of Religion, Ethics, Sociology, Politics, Education, Literature, History, Art and Sciences. It will be devoted to the propagation of the Sikh religion and the promotion of Sikh interests in all spheres of activity. We are glad to learn that the Magazine will not be sectarian or loyalist (which means devoted to the flattery of the bureaucracy) in the matter of politics. It will be loyal of course but not loyalist. It will endeavour to promote the well-being of the Sikh Community but no word shall find favour with it "that, in any way, may hamper, the advance to one common nationality.

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Moreover it would "advocate the cause of self-government within the Empire." All this is very liberal. We hope and trust that like the *Khalsa Advocate* this monthly will not make it a point to quarrel with the Aryas in season and out of season and will maintain the high standard of journalistic dignity attained in the first number. The number before us is full of excellent articles, bright notes and beautifully executed half-tone illustrations. We commend this new magazine not only to all educated Sikhs—for in spite of the *Khalsa Advocate* we have nothing but love and admiration for the adherents of the saviours of the Hindu race—but also to all lovers of the country irrespective of creed. The magazine supplies a long-felt want and will, we are sure, if it continues to be edited as ths first number has been edited, render signal services to the Sikhs in particular and the Hindu Community in general.

"BRAHMAND NATAK."

The Drama of the Universe by Lala Kanwar Sain, M. A., Bar-at-law, Principal Law College, Lahore, published by the Society for Promoting Scientific Knowledge, Lahore.

Price 12 annas.

Principal Kanwar Sain is well known in the Punjab for his cultural tastes and literary attainments and his present work "Brahmand Natak" is a successful justification of them. Students of science or those in any way engaged in the teaching of it can fully realize, how difficult is the task of imparting scientific information, especially concerning Astronomy, to the younger students in their years of early education. Principal Kanwar Sain's book is a unique attempt at removing this difficulty and we are glad he has succeeded so well. The Natak is written in the popular language and comprises ten scenes all so beauti-

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fully contrived as to stir up interest and deepen it as we proceed on. If you once begin reading it, you can't leave it, till you have finished it. The book can very well serve as an introductory primer to teach that grandest of all sciences—the science of Astronomy. It gives the most important information on the subject and has the additional charm of a novel presentation. The book opens with a beautiful illustration of the sun and his satellites, *i.e.*, Venus, Mercury, Halley's Comet, Jupiter, Earth, Saturn, Mars, Neptune, Uranus with their moons and innumerable other stars constituting the Solar System amidst vaster systems of similar type in the Universe. All these satellites are given human garbs and are endowed with human tongues. They constitute the characters of the *story* and every one tells its own tale in such a wonderfully realistic manner that one cannot help admiring the skill and contrivance both of the Author of the Universe whom they represent as well as of the author of the book who so presents them. Here and there we find touches of wit and humour so needful in the Dramas, but the choice of poetic songs and the elegant expression of sober sentiments do really add to the charm of the book..

Scene VI is extremely charming reading. It aims at explaining the ceaseless efforts of Modern Scientists to open communications between our Earth and Mars the nearest planet to us and the failure of those efforts adds quite a humour to the situation.

Apart from the literary merits of the book, it has great educational value. The highest aim of education is to train the mind of children in such a way that they may find "tongues in trees, books in running brooks, sermons in stones." It is in fact to train them to love Nature and to learn from her. "*Brahmanal Natak*" does certainly uphold this ideal. The reader talks with the heavenly bodies and learns their story first-hand without resorting to the dead mass of lifeless information given

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in the uninviting books that give the reader less of sense and more of headache. We think this book is a notable addition to the healthy literature of our country and can be safely placed in the hands of boys and girls. The foot-notes given in the book are put in rather difficult Urdu and they could be expressed in simpler language. Though we are glad to welcome this book, we are not without regret, and our regret is that the author has deprived, by far the largest number of Hindi-knowing public of its great use. But we hope he will soon get it translated.

ii. *Domestic Hygiene or Rasala Hifz-i-Sihat by Dr. Kali Charan, L. M. S. (Punjab), D. P. H. (London), Health Officer Municipal Board, Benares, Price one Rupee—at half price to students.*

It is a useful book on Domestic Hygiene, in Urdu, and deals with almost all the principles of health and the various precautions necessary to keep it in a sound condition. The treatment is scientific and would serve for ready reference at home.

SUDHAKAR.

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VIEWS AND REVIEWS.

(By Professor Sudhakar, M. A.)

विकासवाद, The Doctrine of Evolution by Pandit Vinayak Ganesh Sathe, M. A., Professor of Science Gurukul Kangri-Hardwar, price Rs. 2 only.

This is a scientific work the first of its kind in Hindi Literature. Prof. Sathe deserves the warmest congratulations of his countrymen for bringing nearer to them the great stores of scientific information about a subject so popular in the West and a Theory so far-reaching in its consequences. The Theory though in its modern form is the achievement of the last century, yet the ideas that it embodies are very old. Perhaps no other word is so popular in the English language now-a-days as the word " Evolution " and also perhaps no other idea has had to meet so much bitter opposition as that conveyed by that word. Floods of easy ridicule were poured upon the Theory and nothing was spared to discredit it. Religious atmosphere in the West experienced the most tremendous commotion by the advent of this new doctrine, for Reason, in it, was denounced as the " arch whore " and the " devil's bride." It was quite natural that our countrymen should have felt the need of knowing something about this important doctrine and that need was revealed every now and then when both from the secular and religious platforms and pulpits, the speakers, somewhere and in some part of their speeches would hurl out the word " Evolution " without having the least idea about it, considering perhaps that their speeches shall not meet the desired intellectual success, unless adorned and interspersed by that mystic word. It was reserved for Prof. Sathe to remove this need and add a valuable book to our Hindi literature so poor now-a-days. Every effort to enrich it is a veritable boon and every writer who makes that effort does serve the national cause in the country.

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Our literature is so poor, not because it lacks resources to develop, but it is denied the opportunity to do so. The most unnatural System of Education, prevailing in the country, that is a system that adopts a foreign tongue as a medium of instruction is the tremendous obstacle in the way of its development. Our educated men, whose education is conducted through English as the medium of instruction do seldom imbibe and assimilate much that passes under the sacred name of Learning. Their knowledge mostly remains symbolical. Very few enter into the sense and spirit that resides behind charming words and fascinating phrases. It is not because they lack *brains* but because their *brains* are made to function through channels naturally uncongenial to the expression of Indian Thought. Much of our thinking is done by the Western people and the College-students here have to read their books, tax their memories, stuff their minds and to get degrees as the final badge of an "educated gentleman." Our best writers and thinkers have always been those who have thought in their own tongue and written in their own language, and our future writers and thinkers who wish to contribute to the original Thought of the World, shall have to adopt the same course. Ours is the duty to smoothen their way. The Gurukul institution which is native to the soil and which feeds the minds on naturalmost resources is doing its utmost to awaken the once so fertile imagination of the Indian People, which was slowly being eliminated from its legitimate sphere of activity in building up the World's Thought. The Professors of this institution, at the heavy sacrifice of time, energy and money are every year adding to the Nation's literature, by writing books on important subjects which so vitally concern the intellectual progress of the country. Prof. Sathe's book—the Doctrine of Evolution—is the latest addition to it.

The aim of the book, as the author writes in its preface, is to present briefly, in popular language free from the

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monstrous entanglements of technicality, all what the Westerners have thought on the "Evolution Theory" and thereby to stimulate scientific enquiry and research-spirit amongst his own people. Prof. Sathe deplores the dearth of scientific books in his country and thinks that people can be awakened only if we reach them through the language they talk in. His main object, therefore, is not polemic but enlightening or informing. The Doctrine of Evolution generally considers the Cosmos, including organic beings as a physical and mechanical process and tries to trace the development of copmlex organisms through simpler ones under the influence of environment. The works of many illustrious scientists, such as Darwin, Hacekle, Wallace, Drummond, Huxley, Weisman and J.Thomson have been consulted by the author and thus exact and accurate information is guaranteed. The book is divided into five big chapters, each dealing with the various proofs in support of the Theory as presented by the various sciences, such as Embryology, Comparative Anatomy, Biology, Geology and Palaeontology. People may doubt that the Theory has outlived the trammels of controversy, yet in the scientific circles, to-day it has been adopted as a Working Hypothesis and like all other hypotheses of science its truth and falsehood depends upon its "*workability*." In so far as it, "*works*" or explains facts, it is considered true by the Scientists. But it is not free from limitations like every other theory. For example, the question of the origin of Life, the ultimate nature of Force acting upon matter, the final goal of the Cosmos, the spiritual faculty in man as expressed in Aesthetical, Ethical and Intuitional feelings the conflict between the Cosmic and Ethical Process as suggested by Huxley are still no less than riddles to the staunch advocates of the Theory. Even the recent discussions among Biologists as to the sufficiency of Natural-selection as a cause of all modifications in the structure of living things implies that the Theory has still to face objections.

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We are perfectly sure if Prof. Sathe's work is widely read, it will draw thoughtful attention from our people and India will have her say in modifying or amplifying the Theory. There are some 29 illustrations given in the book which make the presentation of the subject very clear and enhance the usefulness of the book. The table of contents is given separate, and a short list of Scientific technical terms as translated into Hindi and used in the course of writing the book is also appended to it. In short, Prof. Sathe seems to have spared no pains to make his work really easy and useful for all those who might read it. He has followed quite an original method of presentation, the style being simple and clear. He has given the lie direct to the cries of all those bigoted and short-sighted enthusiasts who are ever so loud in their proclamations that it is literally impossible to put Western Scientific Thought in the decent garb of vernaculars. The price as compared with the time and labour spent is quite moderate and reasonable and we hope the author would meet encouragement that he deserves so well. Can be had of the Author.

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The Gurukula Samachar

Motto I :—By the force of *Brahmcharya* alone have sages conquered death —*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members... ....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

THE HEAT HERE.

109° in the shade! So the Professor tells me. We feel the mere men we are, conditioned by time space and temperature and what not. And on the top of that you have the Editor dunning for his three pages of matter and perhaps the reader, too, anxious to have his due share of attention. All this too when it is 109° in the shade and the heat melts out your very thoughts and leaves you in a state of vacant distraction. However there is some solace for us —yes for those by the Ganges banks. A dip, a dive, a wade, a swim across in the cool clear water—and for the time being we are secure against heat, we may even defy the sun at noon-day when in the waters of the Ganges. Thus most of us have to take to a sort of amphibious existence. Oh it is delightful to be in water for an hour or two, we come out so refreshed.

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Not that it is always so with us. Sometimes nature is kindlier and we have an occasional shower which brings down the temperature for a day or two. Thus mid shine and shower under the thatched roof or waist deep in water we pull on through the season—the hot season this time.

An Unusual Storm.

Some of us were sitting on the sloping Bund—the Ganges stone incline pitched by the Brahmacharies—when we saw a terrific storm brewing in the West. We could hardly get up to the verandah when it had travelled all the way from the horizon to the very heart of the Gurukula. It wheezed and whistled and swept with such fury that it was indeed a sight of Nature in its mighty moods. At one place it would lift up a two-feet square one-eighth inch iron plate and send it wheeling a good hundred feet. At another it would lift up a young Brahmachari a good six inches clean off the ground. Near the gate it took up an eight feet by six feet piece of thatch and pitched it several feet away high on the top of the Dhak tree near by—an immense shield of a fairy tale monster. Some of the 'shouldaries', were clean upturned—corrugated iron sheets flew here and there like paper bits. Thus near the entrance gate and at several places in the line of Yatri quarters the galvanised sheet roofing was taken up bodily and hurled several feet away. The Gaushalla shed was reft of half its roof and the southern line of Vidyala Ashram had one-half its roof doubled over the edge and resting on the sister half on the other side. There was a heavy shower. But it all cleared up in an hour or so. Pradhanji—our dear Mahatamaji—though suffering from an attack of rheumatism stood out and summoning the Brahmacharies got the Ashram roof restored and the Gaushalla roof too slid back into its proper place. Such the windstorm that swept over the Gurukula. The hills near by were ablaze with burning

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bamboo forests. Clouds ahead, rain down pouring, the storm sweeping fast and setting up a thunder of rattling galvanised iron sheet—a thunder below—a thunder above—the hills ablaze—it was indeed a terrific awe-inspiring sight—a very war of elements—wind, rain, fire, earth and sky all tumult and confusion.

The Khasra Camp.

Our classes are considerably thinned. Vacant seats and missing faces—so many on the sick list. Don't be alarmed. They have merely had an attack of measles and Dr. Sukh Dev is busy segregating them. So at the north-east corner of the compound you have now-a-days Dr. Sukh Dev's Khasra Camp. Tents pitched here and there, on the whole a jolly company of Brahmacharies set free from work as being dangerous company for the rest. The enterprising among them have set up a swing and are making much of their enforced holiday. Some more serious than the rest have found an excellent opportunity for revising their lessons uninterrupted by the hourly change from class to class. We hope all will soon join their brothers in the Ashram, considerably improved by the three weeks' enforced holiday. But poor Doctor! He certainly has the worst of it. Heroic soul he is at his task day and night —brave keeper of the Khasra Camp—guardian of the colony's health.

Inspectors of Studies.

The Gurukulites welcome outside co-operation and friendly suggestion. It is the sincere desire of every one of us here to make the education in all subjects as efficient as we may. To get friendly suggestion and guidance from kind souls abroad it was proposed to have expert Inspectors of different departments of study pursued in the Gurukula. We are glad to gratefully acknowledge that the

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following distinguished gentlemen have agreed to act as Honorary Inspectors of Studies.

For Botany	... Prof.	Benoy Kumar Sirkar, M. A., late of the National College, Calcutta.
„ Chemistry	... „	Hashmat Rai, M. Sc., Government College, Lahore.
„ Philosophy	... „	H. C. Mukerji of Government College, Meerut.
„ History	... „	Radhamukand Mukerji, Author of Indian Shipping.
„ English	... Rev.	Mr. C. F. Andrews, of St. Stephen's College, Delhi.
„ Sanskrit Literature.	Shr.	Ram Avtar, Pande, M. A., Sahitya Acharya.

A sane Departure.

Daily work and Examination.

To reduce the curse of examination pressure and secure greater efficiency and daily attention to studies, the total number of marks in each subject has been distributed between daily work done and examination work. A good deal has thus been reserved for steady uniform progress shown from day to day in the class room rather than the chance product at a three hours' examination. The journals secure this in the Science Department and in the language group a fixed number of themes, two every week, show the weekly progress of the student to the student himself and the class Professor. The marks assigned all go towards the totals in the final result. Thus daily work is intimately connected with the final issue, the strain and errors of chance due to one time examinations are avoided and we hope to avoid the spectacle of large periods of comparative laziness and inactivity alternating with periods of strain.

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